

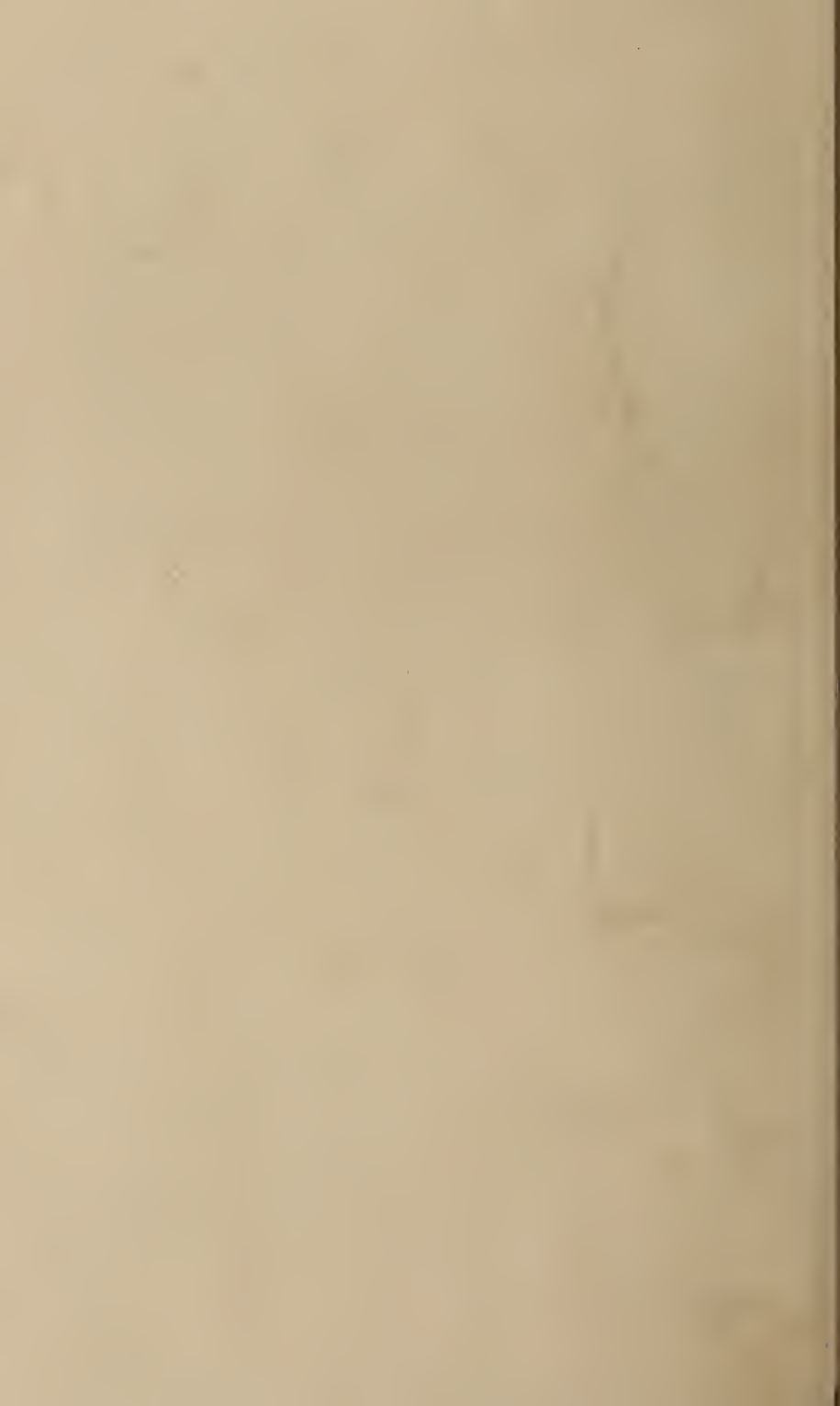
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THE
JEWISH EXPOSITOR,

AND
Friend of Israel.

DECEMBER, 1826.

MEMOIR OF PAUL DAVID.

WE present to our readers a manuscript, found at Mount Lebanon by the Rev. W. B. Lewis, and translated by him from the Arabic into English. It appears both curious and interesting, as tracing the progress of Christian truth in the mind of an intelligent son of Abraham, and as exhibiting his view of the best mode of enforcing that truth upon the hearts and consciences of his brethren. The original was written in Hebrew, and translated into Turkish, and from thence into Arabic, before the year 1760. Mr. Lewis has now sent it to us, in an English dress; and we request our readers to bear all this in mind, as an excuse for any little inaccuracies of argument, or statement, which they may discover.—*Ed.*

In the name of the Father, Son,
and Holy Ghost.

THANKS be to God that He enlightens the spirits of men with the grace of faith, through our Lord JESUS Christ, and that He

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leads them in the right way by the words that the prophets have given in times past so clearly, in reference to His advent. He who has taken away the scales from the eyes of men with His sure word: we glorify Him for ever and ever.

The servant of God, Paul David, the son of Moses Soncinous of Smyrna, a Hebrew by birth, but a Christian by religion, speaking with his friends, relations, and people in this little book, which consists of a preface and twelve chapters.—He gives knowledge in the introduction of what concerns himself; in the chapters which follow, he shews the arguments.

INTRODUCTION.

IN the year 1750 of Jesus Christ, the thirty-fourth year of my age, I left the house of my father, seeking Christ, the Son of David, whom God promised to the sons of Israel; and I came to Mount Lebanon, and was with the monks of Mar Hanna Suarus, Greek Catholics and Canons. I visited their convents, and sojourned with them eight months.

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I learned from them the Christian religion in the Arabic language, and this instruction I laid up in the bottom of my heart with much care. From the time I entered their convents until I came out, I contemplated their doings and their good customs, and I was astonished; and I resolved to follow their good works, and to be as themselves. And at other times, hearing discourses on the truths of religion, and on morality, I constantly asked them concerning the truth, and their belief, and the proofs from the Holy Scriptures; and they gave me answer. Having finished the time with them, I went to Acre, and lodged for nine months in the house of the Consul Iseat, and I enquired of the Missionaries concerning the coming of the true Christ, and they answered me from the Holy Scriptures. Assuring myself that He was come, God having given me strength thereunto by His grace, I desired to go to the city of Rome. I took letters from the most Reverend Superior of Mar Hanna Suarus, and from other friends. I embarked in a vessel, but after some days Corsairs took the ship, with all that was in it, and brought it to the island of Sardinia, to the city of Calaria. There I received the mystery of baptism by the hands of the Bishop of the said city, on the 26th of October, 1759, and they called me by the name of Paul, servant of Christ. After my baptism, I was moved with the words of Jesus Christ our Saviour, who said, "No man putteth a candle under a bushel, but on a candlestick, and it giveth light unto all that are in the house." And again, "Whatsoever you have heard in the ear declare on the house-top."

I considered with myself, and spoke to myself, saying, "Paul, the Holy Spirit has enlightened you with His grace, therefore reason with your brethren, and make known to them the light." And I began to write this little book, on the foundation of the words of the prophets who predicted the coming of Jesus Christ, and on certain declarations of Hebrew Rabbies; upon the faith of men, and on the time which God appointed for his advent. This work is then for those who wish to know the truth, to strengthen them in the same. I have named this work, *The light which leads to the right truth, those who shall be enlightened by it of the sons of Israel.* I declare that I have not written all the words of the prophets, nor all the words of the Rabbies who have spoken on the coming of Christ; and this, for two reasons. The first reason is, that not having all the books necessary to compose such a work, I was like a man working without his necessary instruments; and I could not get every thing laid up in my understanding. The second reason is, that the troubled sea of this world rolls over me in my pilgrimage, and many things occupy me besides the change which took place in the house of my father. I am indeed, like the steersman of a ship beset with all the waves and storms of the sea against him, who, for this cause, thinks of nothing but how to escape the danger. For this reason I make my book short, to give you, my friends, to understand from this little, many things: as Solomon said, "Give to a man of understanding."

I have finished this work in twelve chapters, not to exhaust

the patience of my readers ; and I pray every one who reads it to excuse the inaccuracies he may find. I also entreat all to pray unto God for me, for the translator, and for every one who reads this work. And I supplicate our God that He will make us all worthy to see the light.

THE LIGHT WHICH LEADS TO THE
RIGHT TRUTH, THOSE WHO SHALL
BE ENLIGHTENED BY IT OF THE
SONS OF ISRAEL.

This little Book was translated from the Hebrew into Turkish, and from the Turkish into Arabic in the convent of Mar Michael, and was corrected at the convent of Mar Hanna Suarus, by the hands of one of the monks in the said convent, in the year 1760.

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struction, and may enjoy heavenly felicity with the holy fathers.

CHAPTER I.

One should believe in every thing clearly shewn by God in Holy Scripture, and in every thing which may be clearly deduced from the Scriptures.

It is manifest that no one can know a religion to be true and divine, except it be clearly founded on the revelation of God. And this divine revelation is in two ways:—one clear in itself, and the other deduced from that which is so. A clear revelation is that which God himself has given in manifest truth; and that which is to be deduced out of truth is what is given by God in signs and parables, which produce a truth; as many such truths are to be found in Holy Scripture. The words of the Prophets are for the most part signs and parables, which set forth the truth, and we ought to believe in them, and in every thing to be deduced from them.

Of all those truths of the faith revealed by God, the most necessary for the salvation of men are these:—

1. That God is One, and that there is none else.

2. That the Divine Essence exists in three Persons, Father, Son, and Holy Ghost.

3. And that they should believe in Christ the Messiah, Himself the Saviour promised by God through the holy Prophets; and that He was to pay the debt of our sins.

We say, therefore, for the first truth, with regard to the Unity in the Divine Essence, there is no difference between the Jews and Christians, nor amongst other people, excepting the heathen. The difference then between Jews and

Christians, regards two truths:—One in reference to the Trinity of the Persons of the Godhead; and this truth is absolutely denied by the Jews:—and the other in reference to the faith of the Messiah, which is not wholly denied by the Jews, for they believe in His coming, according to the Divine Promise; but the question upon this point is, whether the Messiah, who is Christ, be come or not; and whether the Messiah was to be merely man, or God incarnate. Therefore, these two truths do not at once appear clearly in the Holy Scriptures, but in a way to be deduced from the truth, and different from that truth which sets forth the unity of the Divine Essence, and which is clearly manifested in the Scriptures. The Trinity, however, of the Persons of the Deity, and the Mission of the Second Person incarnate, were revealed by God in the way of inference; like many other things believed by the Jews, which are not clearly declared in Holy Scripture, but by inference.

God has not revealed the Trinity of the Divine Persons in a manner clearly set forth, in order to prevent the Jewish people falling into the abyss of Polytheism, to which they have always been prone. For oftentimes they have left the true religion of the true God, who wrought for them so many miracles, and taken unto them other gods. But the great God has not left the knowledge of this mystery without revelation, set forth in types and figures, and so manifested in many places of Scripture, pointing out the doctrine of the Trinity even in the doctrine of the Unity, as we shall demonstrate with proofs in the second chapter, which sets forth all

that the Christians believe, viz. that God has afforded this testimony of Jesus Christ, to give to his people the knowledge of the Holy Trinity, which we shall proceed to establish.

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CHAPTER II.

Containing certain proofs from the Holy Scriptures, clearly demonstrating that God is One—One in Divine Essence with Three Persons.

The first proof, given by Moses the Prophet in the beginning of Genesis, presents the knowledge of the Creator as He exists in His Essence and Nature by the doctrine of the creation, setting forth the knowledge of the Trinity of persons, and the unity of the Divine nature, as we read in the Hebrew Scriptures, "*Gods (Elohim) has created the heavens and the earth.*" In this word *Gods*, Moses signifies the plurality, and if the word is not thus in the Holy Scriptures according to the Hebrew language in an evident manner, it appears to be so under an *enigma*, for in the Hebrew this word is read Elohim, which shews forth plurality under the *enigma*, and still gives the sense of the singular to shew forth the greatness of God. And this word comes not in the singular, for the name of the Deity in the Hebrew is *El*. If this be known, we say that the word *Gods*, as in the Hebrew, is under an *enigma*, and is not absolutely manifest; but in saying Elohim in the plural, the Trinity of the Divine Persons is pointed out, and it shews that God is not One only in *Person*. And in saying, "has created," in the singular, is shewn the unity of the Essence and Nature in the Divine Persons. This imports that

God in three Persons has created in the beginning the heavens and the earth, and all things therein.

The second proof is that written by the same prophet in the said book of Genesis, notifying that God, in desiring to form man, thus says, "*Let us make man in our image, after our likeness.*" Gen. i. 26. In saying this, "Let us make," in the plural, and not in the singular, the three Divine Persons are pointed out. And in saying in the singular, "our image," shews the unity of the nature. Therefore God is three Persons, the Creator in *one nature* together. But perhaps one will here say, "Let us make," signifies not the plurality of persons, but the greatness; as a great man would say, 'Let us make,' or 'we have made.' Thus the word is in the plural, though many are not speaking. We answer, If this greatness agrees with the majesty of God, here the words do not refer to the *greatness*, for if so, shew what is intended in the 3d chap. ver. 22, "*Behold, the man is become as one of us.*" This explanation declares evidently the truth of the Trinity, and shews more clearly that God's greatness is not meant, but it is intended to establish the plurality, which consists not in less than three. If the sense be not so, it would not have been said that man is *become as one of us*, but it should be that he is *become like unto us*. Therefore these words, and the words before mentioned in the first chapter, do not point out the greatness of one speaking for himself only, but of all speaking together; viz., of the Father, Son, and Holy Ghost.

The third proof is found in Gen. xviii. 1, 2: The Lord appeared to Abraham; and lo, three men stood by him, and he bowed himself,

and made one obeisance, speaking to them as to one in the singular: "*My Lord, if I have found favour in thy sight, pass not away, I pray thee, from thy servant.*" Thus spoke also the three with him in the singular number; and in this manner they shew they were all one in nature, saying, (ver. 10,) "*I will certainly return unto thee according to the time of life, and Sarah thy wife shall have a son.*" It is not said, *We* shall return; and afterwards the Holy Scriptures call these three Persons "*Lord*" four times. If these three were *one Lord*, as the Holy Scriptures bear testimony in the chapter before us, was not the Divine appearance in the three men a sign or figure of the Trinity, or the three Divine Persons? So, as they spoke with Abraham in the singular number as One, this demonstrates that the three were One in Nature and Essence. Therefore God shewed by this appearance that He was one Lord in three Persons.

The fourth proof is to be found in the word of God, as spoken by Isaiah xxxiv. 16, "*For My mouth it hath commanded, and His Spirit it hath gathered them.*" Behold, in these divine words, it will be evident to us that the Trinity of the Persons worketh together; that is, God the Father who speaks, and that which issues from His mouth, viz. His *Word*, originating in the Divine mind—who is the Son—and His *Spirit* "*that gathereth.*" There is no doubt, here, that the *Word* and the *Spirit* are two Divine Persons; for God says that these two command and work. They could not command and work, if they were not persons; and works belong not but to persons. So the *Word* and the *Spirit* are two divine Persons. It is to

be thence inferred, that in God are three Persons in one Essence; God the Father, and His *Word* produced in His mind, who is the Son, and their Holy Spirit.

The fifth proof is to be found in the *Word of God*, spoken by the same prophet, in chap. xlviii. ver. 12, 13. 16, 17. "*I am He, I am the first, I also am the last; mine hand hath laid the foundations of the earth.—Come ye now, hear ye this, I have not spoken in secret, &c.—And now the Lord God and His Spirit hath sent me.* Thus saith the Lord, thy Redeemer, the Holy One of Israel." It is clear from this, and no reasonable person can deny, that He who spoke by the mouth of the Prophet, was a Divine Person; for he says distinctly, that "*He is the first and the last; that His hand founded the earth, and his right hand hath spanned the heavens, that He was before all time.*" And the Prophet still farther gives testimony, "*that He who speaketh these words, was the Lord himself, the Redeemer of Israel, and his Holy One.*" Therefore, without a doubt, He who spoke these words was a Divine Person; and this Divine Person says clearly, "*that the Lord God and His Spirit hath sent Him.*" It will be evident that He who sent Him, was not He who was sent. Therefore, God the Lord and His Spirit, are two Divine Persons, other than He who was sent by them. For it was not possible that He who was sent and He who sent Him were one person only. Thence it must be truly inferred that God consists of three Persons, viz. the Son who was sent speaking these words, and the Father and the Holy Spirit who sent him as man for the salvation and redemption of Israel. Again,

it is to be thence inferred, that the Messiah, the Saviour, is God; for we are not permitted by God to have another Saviour.

The sixth proof is to be found in the Psalms of the prophet David, xxxiii. 6. "By the Word of the Lord were the heavens made, and all the host of them, by the breath of his mouth." See then, the Prophet speaks of the Lord, and of his Word, and of the Breath of his mouth, and refers to their creation of the heavens and of the host of them; declaring that the Word of God, and the Breath of his mouth, are Creators with the Lord himself. It is to be inferred from thence, that these two are Divine Persons, as we have before said that works belong not, but to persons. Therefore, it is evident, that the Lord, and his Word, and his Spirit, are three Persons: Creators in one Essence and the same Nature. We could present many other proofs from Scripture on this point, but these are sufficient to establish the belief, as was said by the wise man, "Give instruction to a wise man, and he will be yet wiser."

(To be continued.)



GENERAL REMARKS ON THE QUESTION BETWEEN THE CHRISTIAN AND THE JEW, IN REPLY TO RABBI CROOLL'S QUERIES.

(Continued from page 411.)

Third Question.

1. The fourth chapter of Micah does not prove *absolutely* that the nations shall walk in the name of their God, but that they shall not *of themselves*, and without the instruction of the Messiah, sent forth from Jerusa-

lem, know the true religion, as it hath long since been conveyed by the converted Jews, who taught us all we know of *David*. Had we not gone to Mount Zion for instruction, we had remained a nation, not of *Israelites*, but of *Gentiles*. The fifth chapter of Micah, and the last verse of the twelfth of Isaiah in the Hebrew, demonstrate, that the Virgin remnant of Israel, and the Virgin Mary, are intended in Mic. iv. 10. Micah's prophecy is an epitome of that of Isaiah.

2. I have, as you desire, marked that the prophet leaves out *for ever and ever*; which omission confirms what the prophet had foretold, that the time would come when the nations should cease to walk in the name of their gods.

3. *We will walk*; that is, the Prophet and the spiritual Israel, as distinguished from the nominal Israel. These are but the tenth part of the great city in which our Lord was crucified. Isa. vi. 9—13. This makes nothing for the nation at large, which was to be blinded to the sign of the Virgin, inhabitress of Jerusalem, and the prophet only and his party excepted. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord. My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

4. *Everlasting!* Where then, according to your scheme, are they to walk? In an earthly, or heavenly Canaan?

Fourth Question.

1. The covenant made with Israel in Deuteronomy, was not the covenant made with the fathers, which God calls, *my covenant*, Deut. v. 3. It is true that the law prefigured, and in some sense anticipated grace and truth, the developement of mystery; but so far it was not the law. The only principle proper to the law of justice, was, "An eye for an eye, and a tooth for a tooth."

The assertions contained under this question are so unfounded and presumptuous, that they will one day strike your whole nation with amazement. I do not know whether the profaneness or the presumption be most reprehensible.

2. The doctrine of Predestination I believe and declare; but not in my own words: I declare it in the words of God; and were I not to declare it, I should so far take away from the words of that Book, from which whosoever taketh away, shall have his part taken away from the Book of Life. I declare it also because the Almighty has applied the doctrine to humble us, and convince us that we have nothing in ourselves, or of ourselves, but SIN.

But how to reconcile this statement with human responsibility, I do not know, nor wish to know: the attempt at reconciliation has always proved vain, and dissonant from Scripture. Two opposite extremes of opinions on these points have unhappily divided us for centuries, and probably will continue so to do till we condescend to be wise, neither beyond, nor short of that which is *written*.

I would only add, that *Israel* and the *Elect of God* are synonymous; for *Israel* means *divine*

rectitude as opposed to *Jacob*, i. e. *obliquity*. *Israel* is all that in *Jacob* is regenerated by *divine rectitude in essence*. This *Israel* only is the subject of those promises which you blindly ascribe to the whole of Jacob's descendants: and the very fact, that some were to be cut off from the covenant, as Moses declares, demonstrates that the benefits of the covenant did not extend to every Jew, as you state the blessing.

Fifth Question.

1. The Rabbi renders Num. xxiv. 16, as follows:—"I shall see him, but not now: I shall behold him, but not nigh: there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and break down and destroy the walls of the children of Seth!"

The English, instead of *break down and destroy*, has in the text, *destroy*; and in the margin, for *smite the corners*, it has, *smite through the princes of Moab*.

The Hebrew קרקר here rendered *shall destroy*, is found elsewhere only in Isa. xxii. 5. See Parkhurst, Patrick, and Bishop Newton. Bishop Lowth renders the word in Isaiah, by *breaking down the wall*. Parkhurst says, that קרקר is rendered *to destroy*, but properly, he apprehends, denotes, *to cause to meet violently and repeatedly, to jostle or dash against each other*; and in this place in Numbers, he renders the word by *confound*. Here, he adds, it is probable that the latter hemistich is parallel or equivalent to the former, as twice already in the preceding part of this verse, and in vers. 18, 21; and consequently, that Seth was the name of some

famous *city* or *place* in the territories of *Moab*, though not elsewhere mentioned in the Scriptures. See more in the learned Bishop Newton's Dissertations on the Prophecies, vol. i. p. 132, &c. If this be admitted, קרקר may be opposed in the sense of *confound* to ש, which means to *found*, as in Ps. xi. 3. שתות means *settled* or *fixed foundations*, Parkhurst; and this very well agrees with בני sons, the root of which is בנה to *build*.

I would propose the query, whether the clause might not be rendered as follows:—"And shall confound all the sons he hath set." As also, whether by *Seth* it is possible that the Egyptians or their colonists may be intended. For *Seth* may have been a title of the Egyptian kings, as Cesar of the Roman emperors. By this name Sesostris was called. In the same anticipative manner *Agag* seems also to be here foretold, and *Agag* is supposed to have been a title of the kings of the Amalekites.

2. It is admitted that the *star* and the *sceptre* signify the *Messiah*, though not perhaps in the first intention. This prophecy seems never to lose sight of Jacob's *blessing* on his sons. Gen. xlix.

The *star* then may primarily signify one of the sons of Jacob, the assembly of whom had been seen in vision by Joseph, as the twelve constellations of the Zodiac; and the star here intended may have been, 1. Judah, now about to smite Moab. 2. David, the light of Israel. 3. The Messiah.

The *sceptre* also suits to all three: "Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion: who shall rouse him?" Gen.

xlix. 9. "He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee." Num. xxiv. 9. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and to him shall the gathering of the people be." Gen. xlix. 10. "A sceptre shall rise out of Israel. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city." Num. xxiv. 17, 19.

Query. Did not the duration of the *sceptre* commence from the time of Jacob's death? and if so, did it not signify some authority inferior to regal? And does Balaam speak of that sceptre as merely to rise, or both risen and to advance, conquering and to conquer. "The Lord his God is with him, and the shout of a king is among them." Num. xxiii. 21.

I take this sceptre to be that of God, who is here compared to the *unicorn*, a fit emblem of a *sole monarch*; a *crown* being, both by etymology and by the reason of its use, a *horn*. Num. xxiv. 8.

It would appear then, that the kingdom of God was to continue with Judah, according to the everlasting covenant, till the Messiah should gather his elect Israel of all nations; first, when he should come in the flesh, in great humility; and secondly, when he should come in the clouds of heaven.

There is a most admirable exemplification of this method of explaining divine prophecy, to be found in Dr. H. More's Works, 1708, p. 643.

As for the Rabbi's interpretation of *Sheth*, that it denotes all nations; how does it follow that, admitting

it do so, the Messiah is a man of this world only? For may he not be a conqueror, as the אל נבור, God and man united in the one person of the Messiah?

3. But the Rabbi has failed to observe on the prophecy of Balaam, that it is divisible into two parts, the former applying, though not exclusively, to the whole dispensation of the Messiah; the latter to the future history of Moab, &c.

In chap. xxiii. 8—10, Balaam foretels the death and resurrection of the Messiah and of his followers; and that from the circumstance, that he beheld the dust rising from the tabernacle of Judah in the wilderness. The standard was a lion, and the camp was divided into four parts, with four standards. (Mede on Rev. iv. and v.).

In chap. xxiii. 19—23, he describes the divine work of man's salvation as effected by the resurrection of the Messiah, going forth conquering and to conquer, even the lion of the tribe of Judah.

In chap. xxiv. 5—9, he describes the church of the Messiah, the pattern of the paradise of God, the call of the Gentiles, and the sure redemption from the fiery furnace.

In chap. xxiv. 17, he foretels the destruction of Moab. The Arabians were reserved for the Messiah to subdue, and therefore are always excepted from the nations to be subdued by antichrist; and when Israel and Judah shall be reunited, they shall jointly assail them, as they did under Hezekiah in type. Isa. xi. 13.

Now this victory of the Messiah commenced when the Arabians confessed of his followers; *we do hear them speak in our tongues the wonderful works of God.*

Balaam closes his predictions with that of the destruction of the Roman empire, and with that of the great time of tribulation, such as never was since there was a nation.

And who shall live when God doeth this?

Answer. He that endureth and keepeth God's words unto the end. Rev. vii. 14.

4. We have several references to Balaam in the New Testament which deserve attention. He is spoken of in 2 Pet. ii. 15; and in Jude, verse 11; and in Rev. ii. 14, where he obviously signifies the Pope of Rome, as the Waldenses first discovered; in which same chapter, in chronological order, follows the promise of the star, (verse 28,) made to the reformed church, accompanied with a plain admonition what we should do, *if we would live, when God doeth this.*

5. It should be considered, that since Balaam is a type, both Jews and Christians may be concerned in the antitype, both of the false prophet and of the several nations with which he was concerned. I do not then confine the antitype to the west, though I think it demonstrable that *Pergamus* signifies the Roman Empire, as the poet Virgil himself every where explains the type of *Troy*. (*Ilium in Italium portant.*) For instance, "Neque enim dubitandum, vel in medio Papatu servâsse Deum electos suos; multaque eorum millia extitisse, quibus idem, quod ducentis illis Hierosolymitanis in Absalomi contra patrem conspiratione accidit, qui conjuratorum turbam secuti sunt, euntes simplici corde, et causam penitus ignorantes. Id enim, boni ex ignorantia, quâ Pontifices detinendum vulgus censuerunt, consecuti sunt, ut τα βιβη τε Σατανᾶ, hoc est, præcipuas et

maximè perniciosas Papatûs corruptelas ignorârint; divinâ providentiâ res ita disponente, ut sub antichristi sacerdotibus (quemadmodum loquitur Hilarius), Christi populus non occideret. — *Archbishop Usher de successione Ecclesiarium*, p. 149.

I allege this passage, to show how the church, from the days of Waldo to those of Archbishop Usher, understood the antitypes in the epistles to the churches of Asia; which, if we understood, we should feel towards Rome as one who has suddenly perceived that he is forming an alliance with a frozen *cobra capello*. Zech. iv.

Nevertheless there is so strong a likeness to Mahomet in Balaam, and to *Medina* in *Midian*, and to the dangers of the modern Jews from the present apostate possessors of the very district which endangered them in the days of Balaam, that I cannot forbear noting the correspondence.

There can indeed be no question, but that the descendants of Ishmael have been acting over again the part which their father acted against Isaac.

And here I cannot but observe, that it does not appear to myself, that Bishop Warburton's principle concerning the divine legation of Moses, has ever been refuted. All the attempts to prove that the Jews believed in a future state, or derived encouragement concerning it from Moses, amount to nothing, until it can be proved that the first intention of the expressions of the Jewish legislator respected invisible and eternal matters. That the law was the shadow of good things to come, no Christian doubts; nor that the doctrine of a future state of reward and punishment, and the very Christian

scheme, were revealed from the beginning, and actually believed as late as the days of Job even among *Gentiles*. For the entire Christian scheme is most plainly stated in the thirty-third chapter of Job, by the typical Elihu, mediating, as it were, between the legal friends of Job and the Deity himself, that every mouth might be stopped, and all the world become guilty before God, if the best of the men of that generation was reduced to do so.

Indeed I totally differ from Dr. Allix, in his opinion that there is any prophecy of the Old Testament, which, in its proximate intention, had not respect to near events; and I think that Bishop Hurd has cleared this point most admirably.

Neither do I believe that there was any prophecy in the Old Testament which had not an accomplishment at the first advent of the Messiah, or which will not again be accomplished at his second. Indeed my view of prophecy is, that it is a vast bridge thrown over the gulph of time, in which a multitude of homogeneous arches bound the horizon, and expectations of successive generations, while they all combine to form the arch of arches, which extends from the beginning to the end of this sublunary dispensation.

Sometimes indeed we need the microscope to discover the more minute intentions of HIM to whom nothing is so small as to be unintentional; and sometimes we need the telescope, in order to gain even a faint view of the boundaries of the everlasting mountains. Mr. Bryant is one of those searching authors, who may be said to have applied the microscope to the Mosaic history with the greatest suc-

cess. Among other subjects, he has closely examined the prophecy of Balaam the prophet, who exhibits inspiration as decidedly as his own ass. For he was no more competent, and disposed to deliver the divine oracles, than the ass to speak with the human voice. The following extract from his Observations on the Plagues of Egypt, relates to Bishop Warburton's Divine Legation:—

"A person who was of great eminence in the church, and of knowledge equal to his high station, took a difficult method to ascertain the same truth [the divine legation of Moses]. He observed that in all civilized countries, the legislators had introduced future rewards and punishments as a sanction to their laws. But nothing of this sort is to be found in the laws of Moses. They were, therefore, of divine original: for he would have availed himself of the same advantage, had he been the real institutor and compiler." (Page 195).

This view of the law as considered in the letter, is, as far as I see, the one affirmed in the New Testament, in the following passages:—

"For the law was given by Moses, but grace and truth came by Jesus Christ." John i. 17. By *grace and truth*, I understand *mercy and antitype*, or *reality*; for it is not intended by St. John that Moses was guilty of falsehood, but *αληθεια* is from *α non* and *λανθανω* *lateo*, and is equivalent to *αποκαλυψις* discovery. In this sense Virgil uses the expression, *Obscuris vera involvens*. Compare Heb. x. 1. See also Revel. v. Isa. vi. Matt. xiii. 13. Mark iv. 12. Acts xxviii. 26.

At the same time there were

spiritual Israelites who looked through the letter to the Spirit, or through the types to the antitypes, as is proved to us by Heb. xi. 1. "Now FAITH is the SUBSTANCE of things hoped for, the evidence of things not seen." "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." ver. 13.

Rom. iv. 14. "For if they which are of the law be heirs, faith is made void." "Therefore it is of faith, that it might be by grace, to the end that the promise might be sure to all the seed, not to that only which is of the law, but to that which is of the faith of Abraham, who is the father of us all." ver. 16.

6. The second Psalm proves nothing to the Rabbi's purpose. We believe also, that the Gentiles will, as a body, though not without glorious exceptions, fight with the Messiah in Judea, and from beginning to end act over again the Jewish history from the call of Abraham to the first advent.

The *potter's vessel* has a particular respect to Babylon, as built of clay, *Lutetia*, and to the last state of the fourth monarchy. But I think you would be a little puzzled, to apply this psalm in its full and adequate sense to any other than the Messiah. I admit, however, that the terms may be so lowered as to apply to David and Solomon, as in the first instance, they unquestionably ought to be; *אֶרֶץ*, for instance, may denote the *land* of Canaan spoken of, just as the *land* may mean *England*, when spoken of in the

country of the English. Neither can I say that David intended any thing more than Canaan by אֶרֶץ; for the *angels*, or ministers of the words of the Spirit, whether heavenly or earthly, desired to look into these inspired words in vain, till the mystery hid both *from* and *in* the foundation of the world was revealed by the Spirit.

And, therefore, it is that we are taught, as a first principle, that inspired prophecy is not of human interpretation, in the use of human principles of criticism, but by comparing the expressions of the author, the Holy Ghost, with themselves.

As respects this Psalm, in its consummation, by אֶרֶץ, we understand the whole *earth*, which is etymologically the same word as אֶרֶץ, and we are taught to apply the Psalm, first, as every other prophecy, to the first advent of the Messiah. "Who, by the mouth of thy servant, David, hast said, Why did the heathen rage, and the people imagine a vain thing?" See Acts iv. 25. "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee," Acts xiii. 32. And as we apply the entire Old Testament to the first advent and dissolution of Babel by the gift of tongues; so we apply the whole again to the second advent, in relation to the destruction of the Church of Rome. "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations: and

he shall rule them with a rod of iron, as the vessels of a potter are broken to shivers. These things saith the Son of God," Rev. ii. 26, 27. "And she brought forth a man-child, who is about to rule all nations with a rod of iron; and her child was caught up unto God and to his throne," Rev. xii. 5. "And he was clothed with a vesture dipped in blood, and his name is called, THE WORD OF GOD. And the armies which were in heaven, followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron," Rev. xix. 13. 16.

We do not, therefore, differ in our expectations respecting the destruction of all the nations who will not have the Messiah to reign over them; and as your nation was the first to experience this desolation, so when the world shall have acted over Jerusalem, that city in which our Messiah was crucified, we expect that the remnant of our true Israel will bring you back to your own land, and cause you to return to the living God, אֱלֹהֵינוּ, from whom you have apostatized to idols, or self-created imaginations of God. If you would know the God of your fathers, he declares himself in the second commandment, as he does to Moses *in the very same words*, that you may not form for yourselves an *imagination* of God.

Believe me, Canaan was given to you, because Canaan dishonoured his father Noah; neither will you receive it again until you honour your father Abraham; for had you believed Moses, you would also have believed the pro-

phet whom he commanded you to hear, who was to be in all things like unto Moses, as antitype is like unto type. The twelfth chapter of the Revelations gives you at once the history of the fathers from Abraham to their conquest of Canaan; and of the spiritual seed of Abraham also (alter et idem), from the flight into Egypt until the last apostacy. These histories were both cast in the same mould; and the Apocalypsc is the Gospel intended for yourselves, combining both law and gospel, as shadow and substance: so that man cannot put them asunder. (*Preface to the Apocalypse in the Geneva Bible.*)

But you could not have hit upon a more unfortunate type for yourselves, than that of David, or upon a Psalm less suited to your purpose, than the second Psalm. "Hoc quantum ad Judæos, abunde completum est, per occidium primum Titi, deinde Hadriani. De reliquorum Antichristianorum fatis conf. Historia Ecclesiastica et S. Apocalypsis." Michaelis in loc. Biblia Heb. Magd. 1720. "Certe si Deus Messiam vocat *Filium* a se *generatum*, necessario hic cum illo eandem debet habere essentiam: alia implicaret, et contradictionem involveret, genitum esse ex aliquo, proprie loquendo, nec tamen eandem cum eo habere naturam ac essentiam. Nam gignens et genitus, proprie sumpti, *ejusdem sunt essentialæ*. Unde Scriptura Christum non solum propriè et absolute, sed etiam additis epithetis vero ac soli Deo propriis, *Deum* vocat. 1 John v. 20. Titus ii. 13. Jerem. xxiii. 6. xxxiii. 16. Isa. lxi. 8. Col. ix. 22. Zech. xiv. 3, 4, &c."—*Meuschen's N. T. ex Talmudi*, p. 878.

Herc we have again the same absurdity and misapprehension by

the Rabbi, of the question between Christian and Jew. Did we ever say that the Messiah, as man, had any power of his own?

But you are not the first who has mistaken a *sign* for the *thing signified*. The Jews seek a sign, but they do not know what a sign is; but, as St. Augustine observes, it is the very bondage of the soul to mistake the sign for the thing signified. Water, for instance, in baptism, is with us a sign, and a pledge, and a means, or medium, of knowing the invisible antitype; an outward and visible form by which the members of the visible church are known to each other and to the world; and it is not permitted to us to change it for any other sign, because the Messiah, who best understood the spirit of his own dispensation, likewise best understood how to make known the invisible by the visible object; and because he intended that the whole believing world should be united by the only means, a common visible character and seal, having his own warrant and injunction. And yet, considered in itself, *water* does not save; nor is it any part of the Messiah's dispensation. This dispensation, *considered in itself*, consists entirely of antitype; and when completed, excludes even means and mediator. For all *media* cease, when their end is attained.

Accordingly, the Church of England asserts that baptismal water does not, *per se*, in any degree, really regenerate; (for she declares that it is an outward and visible sign; but no sign is the thing signified;) and they who fancy otherwise, are so far under the law and not under the gospel, and of those to whom all things are done

in similitudes, that seeing the outward, they may not see the inward and spiritual sense.

Thus the entire Old Testament properly consisted of signs or types only, as the New Testament properly excludes all signs or types, though no mortal can draw the line of transition from type to antitype in them, any more than they can distinguish in the transition of *genera* from one to another in God's visible works. Only we know generally that *types came by Moses*, and antitypes by the Creator of Moses.

John the Baptist was the first to declare that no one born merely of woman, (*υιος ανθρωπου*,) could open a seal in the old dispensation. "And I saw a strong angel proclaiming with a loud voice, Who is WORTHY to open the Book, and to loose the seals thereof? And no one in heaven, nor in the earth, neither under the earth, was able to open the Book, neither to inspect it," Rev. v. 3.

But the seal began to be opened with a voice of thunder, by one mightier than the creature, Rev. vi. 1; and when he had opened the seven seals, seven thunders uttered their voices, by which you well know that the law is intended. (*Moses Nachmanides ad Exod. xix. 21.*)

Then follows the antitype, or the law developed, or *the new Covenant*, which you likewise know that the Messiah was to introduce; otherwise he had not been a prophet like unto Moses, Rev. x. 3, 8. xiv. 16.

Now as we, when we are charmed with the loaves and the fishes, desire to have the signs of the Gospel taken for the thing signified, in order that we who are ministers of them may be esteemed the more

highly of, so have your Pharisees ever done, and by so doing, have taken from you the key of knowledge; and, as by a corresponding re-action, those to whom is not committed the ministration of the signs, deny their divine appointment, or uniformity, or use, for the purpose of levelling the hierarchy, and so exalting themselves; so did your Gaulonites and Galileans shake off subordination, as Corah, Dathan and Abiram had endeavoured to do before, Rev. xii. 15, 16.

But we have only to read the twenty-fourth chapter of St. Matthew, and whatever is foretold of the *last days*, in distinction from the latter times, and we find ourselves in that state of our dispensation, in which you were, when the end of your system drew near. That you do not now know even the meaning of the word *sign*, is clear from Isaiah; otherwise you would neither have rejected that sign of the Messiah—the birth or renovation of Hezekiah—nor have overlooked the full import and final intention of his name and history. *Immanuel* and *Hezekiah* are one and the same sign.—(*See Robinson's Theological Dictionary.*)

"I delight not in the blood of bullocks, &c." Isa. i. 11. "Then I said, Here am I, send me." Isa. vi. 8. "Behold I and the children whom the Lord hath given me, are for *signs* and for wonders in Israel: from Jehovah Sabaoth." Isa. viii. 18.

"Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself took part likewise of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear

of death were all their life-time subject to bondage." Heb. ii. 13. Compare the first promise to man, in the third of Genesis, and the explanation of the same in Rev. xii. 9. and Isa. vii.

(To be continued.)



TEXTUARIUS ON B. BENJAMIN.

To the Editors of the *Jewish Expositor*.

Gentlemen,

YOUR correspondent, B. Benjamin, has been pleased to signify his intention of exposing my ignorance of the meaning of the prophecies of Isaiah.*

In particular, I am charged with being ignorant, that the prophet by the inspiration of God speaks of *two* Messiahs; and this serious charge, Mr. Editor, is brought not merely against myself, but against the whole Society. B. Benjamin further states the descent and place of birth of both Messiahs. The one he calls Messiah *Judah*, and the other Messiah *Joseph*. Micah, he says, prophesied of the two; viz., Messiah *Judah* to be born at Bethlehem, of Ephrata, in Judea, (chap. v.); and Messiah *Joseph* to be born at Babylon, (chap. iv.) Zechariah prophesied of the two; the two olive-trees (Zech. iv. 14.) are two Messiahs. Other references to the prophets are added.†

I beg leave to offer a few remarks on this hypothesis. As yet it appears only in the embryo form of *assertion*, without the slightest proof that the prophets spoke of two Messiahs. We must wait then patiently till B. Benjamin brings

forward his critical proofs, by which he intends to establish his doctrine, and overthrow the Christian doctrine of our Lord, by *divide et impera*.

In the mean time, I entreat him seriously to consider and weigh well the grounds of his hypothesis, lest haply he be found contending with God.

The hypothesis of two Messiahs is then a scheme formed to meet the Christian doctrine respecting the suffering, and the glorified state of the one Messiah. By applying the prophecies predicting the sufferings of Christ to one Messiah, and those relating to his glorified state to the other, all the prophecies may seem to him to be accounted for. And the reason, I suppose, why one of them was to descend from *Joseph*, is because Jacob's blessing on *Joseph* clearly proves *Joseph* to have been a type of the Messiah. Compare Gen. xlviii. 15. and chap. xlix. 22, &c. l. 19, &c. Ps. xxii. 16.; cv. 18. The type in Gen. l. 19. is overlooked, because the unwarrantable italics and note of interrogation render the verse, not a translation, but a *comment*. It is admitted then that the history of *Joseph* is a clear and uniform type of the Messiah, as is proved by comparing *Joseph's* dream and history with the beginning of the twelfth chapter of the apocalypse. But it does not follow, that because *Joseph* was a type, he was therefore the ancestor of the Messiah. Surely the Messiah was not to descend from all those persons who are confessedly types of him.

And in respect to the other character of the Messiah, that he should be born in *Babylon*, there are so many difficulties in this hypothesis, that I entreat B. Ben-

* Jewish Expositor for September last, p. 331.

† Ibid. p. 328.

jamin will give us at least time to digest it. For, first, I cannot find that any such city as Babylon now exists. All that I can ascertain respecting the more modern state of its ruins, is from a German traveller, who, in 1574, passed through the place where Babylon formerly stood.

"The village of Elugo, he says, now stands where Babylon was formerly situated. Behind, and at a small distance, was the tower of Babylon, which is still to be seen, and is half a league in diameter. It is however so ruinous, and so full of venomous creatures, which lodge in holes made by them in the rubbish, that no one dares approach nearer to it than within half a league."—*Robinson's Theol. Dict.*

For my own part, I should rather expect that the fiery flying serpent of Isa. xiv. 29. should be born amidst those ruins, than the Messiah. Neither am I without the authority of Isaiah for asserting, that Babylon is fallen to rise no more. Isa. xiii. 19, &c. 'Babylon,' saith the prophet, "the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, but wild beasts of the desert shall be there, and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there, and the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant places; and her time is near to come, and her days shall not be prolonged." Thus we return again to the great *red dragon* and his associates, as the only inhabitants of modern Babylon. But I can hardly think that you can expect

us to believe that the Messiah Ben Joseph is to be one of this family. And yet I cannot escape the conclusion, that if he is to be born in Babylon, he must be either an owl, or a satyr, or a great red dragon with seven heads, perhaps, and ten horns.*

I would now request B. Benjamin seriously to consider, whether the Volume of Inspiration has not at the same time warned us against the perverters of the truth, and likewise declared the line of men, who should maintain the truth from the days of Isaiah to the present time. In Isa. ix. 6, we are told that the *Masora* should be upon the shoulder of *God-Virile*.

The *Masora* is the *Measure* of the Scriptures, in allusion to a reed, or rod. It is intended *ωληρωσαι τὴν γραφήν*, to fulfil it, to extend its application to all the thoughts of all hearts. Matt. v. 17.

אמר נביא לבית דוד אוי רבי
אתיליד לנא בר אתיהב לנא
וקביל אוריתא עליהו למטרה

The prophet saith to the house of David, Behold a Rabbi is born unto us, a son is given unto us; and he shall take the Urim upon him, to assign its limits to it.—Targum in Isa. ix. 6.

This great promise was made at the very time when Isaiah was commissioned to *blind* unbelievers by means of outward and visible signs and types, whilst they, understanding only in the letter, should, by that very veil of the letter, be blinded to the spiritual reality. See Mark iv. 9, &c. and note that our Lord presently adds, "Does a lamp come that it should be put under a MEASURE, or under

* See Bishop Lowth on Isa. xiii. for a further account of Babylon.

a LITTER ? is it not that it should be put upon a lamp stand ? For there is nothing hidden, but which shall be manifested, nor hath become apocryphal, that shall not come to light. If any man hath an ear to hear, let him hear." And he said unto them, "Observe what you hear, for with what MEASURE you measure, it shall be measured to you, and more shall be given to those who hear."

Thus we see at once one grand delusion opened. Those Scriptures of the Old Testament, which were given as *signs* and *types*, have not been received as signs and types. To them that are *without*, all things have been done by signs and types; and those signs and types have hidden the things signified and typified from the carnal eye. Signs and types are relative terms. They relate to things signified, and to things typified, as necessarily as shadow implies substance, and substance supposes shadow; or as *Son* supposes *Father* in the second psalm. Upon the authority of our great Master then, and the declaration of Isaiah, that his prophecies were *signs and types*, (Isa. viii. 18. Heb. ii. 13.) I at once reject every interpretation of the Old Testament in general, and of Isaiah in particular, which excludes a first and second intention. And it were as easy to prove that there are many intentions, as that there is one. The whole difficulty which is felt in viewing the subject in this light, arises from the fancy, that the prophecy which signifies several things, is so loosely worded, as to signify nothing. But we might as well object to the definition of a day, of a month, or of a year, because it applies to repeated revolutions of the sun and

moon, as to the description of a prophetic dispensation, because—*redit labor actus in orbem*.

It presents no real difficulty to the mind, that we can read, for instance, in the viiith and ixth of Isaiah as their basis, the dispensation of the fall and promised restoration of the iiid of Genesis; the Exodus of Moses; the birth of Hezekiah; the protraction of his life; the history of Cyrus; the history of the second Joshua; the birth of Christ; the resurrection of Christ; the history of Constantine; the Reformation, or the issue of the Roman anti-catholic question, now before Parliament; or the fall of Turk, Pope, and Infidel in Judea, fast approaching; or, to look still further, the events of the close of the Millennium.

To view the dispensations of prophecy in a less extended series of revolutions, is not more rational than to view them as I have just stated. For they are the *aiwres*, the *magni anni*, which, without shadow of prophetic change, measure the histories of kingdoms and states, as those of the sun and the moon measure their territories, and vindicate the unity and equality of the divine judgments upon all. And the not having so viewed the subject, is the main cause that we fancy ourselves to be so much better interpreters of prophecy than the ancients were. But in all ages God has raised up witnesses to assert, with truth, the fulfilment of such prophetic revolutions as belonged to their days; while they saw, at the same time, no further into their meaning respecting dispensations past and to come, than the assertors of a single present intention of prophecy see now of fulfilments long past, or yet to

come. Or if they are satisfied of a past completion, they have no notion of applying a prophecy once decidedly fulfilled, to present or future events. I believe, for instance, that the seventh chapter of the apocalypse describes the day of Pentecost, the council of Nice, the Reformation, &c. &c. But when I wish to know the meaning of the two earthquakes in Ezekiel, which bring together, first, the tenth part, and next the whole of the house of Israel, it is the seventh chapter of the apocalypse to which I have recourse.

If you wish then to know what *the great tribulation*, described in Rev. vii. 14. signifies, permit me to warn you that there is good reason to believe that it is at hand, and that it may not improbably proceed from one, who shall have the cunning to study your expectations respecting a Messiah, and so accommodate himself to them, that, after he has drawn you from the law, and gained all he can out of you, he will serve you as Pharaoh served your fathers, till they cried to the Lord. O how gracious will you be at that hour, when you shall cry aloud, "Blessed is he that cometh in the name of the Lord."

"Audite etiam locum ubi nasci debeat. Nam sicut Deus ac Redemptor noster Bethlehem sibi providit, ut ibi pro nobis humanitatem assumeret et nasci dignaretur, sic DIABOLUS illi homini perditoque, (Antichristus dicitur) locum novit aptum, unde radix omnium malorum oriri debeat, scilicet civitatem RABYLONIÆ... deinde Hierosolymam veniens omnes Christianos quos ad se non poterit convertere per varia tormenta jugulabit.... Tunc erit tribulatio qualis non fuit ex quo tempore

gentes cœperunt usque ad tempus illud..... tunc confluent ad eum omnes Judæi, existimantes Deum suscipere, sed suscipient DIABOLUM. ... Ad ultimum veniet Ira Dei super eum, sicut beatus Paulus scripsit, dicens:—Queni Dominus Jesus interficiet spiritu oris sui."—*St. Augustine's Works*, vol. ix. p. 117.

The author of this treatise on antichrist which I have cited, may be mistaken, but it is surely well worth while for those who now expect a Messiah from *Babylon*, to know what also has been expected from the same quarter by the fathers of the Christian church.

I will add one more extract, which is from *Elias Levita*. He observes, "Certum est quod hi (Masoretæ) constituerint legem, et reliquos libros biblicos in sede suâ; nec dubium est quin, nisi illi venissent, jam consumpta esset placenta, et lex evasisset in duas leges; ita ut non fuerint 2 exemplaria in omnibus libris biblicis, quæ essent sibi consentientia." On which place Dr. Kennicott notes: "Nec negligendus est hæc de re alius Rabbini primi ordinis, scil. *Elias Levita*; qui, mortuus licet sæculo 16, egregia perhibet testimonia de textus Heb. statu, tempore Masoretarum. De multitudine discrepantiarum, antiquis temporibus in dies cumularum, vix apertius quicquam dici potest, quam quod ille sic habet.*"

Elias Levita seems to have the same partiality for *Babylon* which B. Benjamin evinces. The present Masora and Talmud are spoken of by Zechariah as the leaven, or

* Dr. Kennicott's *Dissertatio Generalis in Vet. Test. Heb.* p. 19; a work perhaps the most important of all modern works, in relation to the text of the Old Testament.

wafer, or mass, as it is in the Vulgate, to be mixed up and elevated by the Herodii. Zech. v. 8, 9. But these Babylonian operations are spoken of by the Rabbi, as preventing the departure of the truth from the temple! I strongly suspect that the *אֶבֶן הַזֶּפֶרֶת* of Zech. v. 8. was a lump of *mud*, put into the mouth of the Jezebel who was carried in the *litter* to Babylon; which cir-

cumstance B. Benjamin has himself hinted at. Rev. ii. 22. See Michaelis on Zech. v., and Sir Isaac Newton on Daniel x. p. 273. The only difference is, that Sir I. Newton supposes her to ride on *eagle's wings*, and not of those of *Herodians*.

B. Benjamin is very right in stating that the Babylonian Messiah will be consumed by fire from heaven. TEXTUARIUS.

PROCEEDINGS OF THE LONDON SOCIETY.

POLAND.

LETTER FROM REV. W. F. BECKER.

A LETTER from the Rev. W. F. Becker, dated Warsaw, July 3d, 1826, contains the following account of his employment in that city. The prospects here afforded, are perhaps not quite so promising as they have been; but we consider it desirable to present to our readers the statements simply as we receive them.

I should gladly communicate to the Society an account of our labours, but I can say little. Brother McCaul's absence has confined me to Warsaw, and as for the Jews here, I see little chance of doing any thing among them. A few times I have accompanied my wife to some Jewish shops, to have an opportunity of conversing with the shop-keepers. The first time, a mother and her son heard me apparently with willingness, and the next day accepted of a tract. In another shop, belonging to one of the richest Jews here, one of the shop-men replied, when I spoke of the Messiah, "As long as the old God lives, we shall not believe in the younger one." The merchant himself, to whom I spoke afterwards, was more reasonable, and said he had read our books, the New Testament and others, but he

satisfied me that he considered Christianity to be just such a religion as Mahomedanism. I had a good deal of conversation with him, to which other Jews attended, and I invited him to come to church on Saturday; but neither he, nor any of the others came. Several Jews have visited us in the house, and with them we have conversed at different times, and lent them the New Testament. One elderly Jew whom I spoke to in the street, and invited to come to us, was at first much pleased at what I told him of the Messiah, and of the New Testament, but having taken it home with him, some other Jews prejudiced his mind against it, and he brought it back. I had before advised him not to show it to the others, but to read it carefully by himself, and therefore I desired him to take it back for that purpose. He did so, and some time after he came again, saying, he had read it through; and to make me believe this, he had put some pieces of paper as marks in the latter part of the book; but on my asking him some questions as to its contents, he literally could say nothing. I then requested him to read attentively the first chapter of St. Luke's Gospel, and when he came again some time afterwards, he repeated to me a part of the history related in it. Since that I have not seen him.

Last Saturday, two Jews were with us, one of whom particularly pleased me; we had much conversation with

him, and I lent them, at their desire, the New Testament. In the afternoon, they were at church, and brought another Jew with them, and they were all very attentive. In preaching from Ezekiel xxxvii. 14, I observed, among other things, that the quickening Spirit there spoken of, was the same Spirit which is mentioned in Gen. i. 2,

רוח אלהים מרחפת על-פני

מים repeating the words in Hebrew: they could not refrain from giving their assent loudly, crying out, "yes." With the exception of these instances, and perhaps a few more of the same kind, our labours have been nearly confined to preaching in the church on Saturdays and Sundays.

The number of Jews upon these occasions, I regret to say, has generally been very small, sometimes hardly any. On Saturday last, there was one of the teachers, who has been mentioned before, and Laudau's widow and her son, who are, indeed, always present.

LETTER FROM REV. MR. HOFF.

MR. HOFF, in a letter dated Petrikau, July 8th, 1826, commences the history of his Missionary tour through some of the adjacent towns, in company with Mr. Meyersohn, and a young Jew named Groszwald.

ON the 31st of May I left Petrikau, accompanied by Mr. Meyersohn, and the young Jew I have already mentioned. We travelled about 76 German, or 380 English miles, visited the towns Radom, Lublin, Konskawalla, Sandomir, Optaaw, Friesland, and Fronska, and, through the Lord's mercy, returned to Petrikau on the 4th of July, in good health, though much fatigued.

On the 31st of May we took our departure, and by night-fall we reached Garsikow, a watering place, nine German miles from Petrikau. No one was yet there for the use of the waters; but as both Meyersohn and myself had been advised by a physi-

cian to try them, we resolved to remain a few days for that purpose, and that we might in retirement, prepare ourselves, by the grace of God, for the labour before us.

Thursday, June 1.—We considered with attention several of the prophecies which refer to Messiah, together with the explanation of the Rabbies. I was much grieved at observing how willfully the Jewish doctors pervert the clear meaning of the Word of God, by their sophistical comments. It is generally the case, that when the Jews are not silenced by reference to prophecy, they go home and refer to the commentaries of Rashi and others, which are bound up with the Jewish edition of the Hebrew bible; and thus the impression of the truth is weakened. It seems very necessary, therefore, to consider the best means of affording them correct views of the meaning of the Old Testament. This poor people seem to require, 1st, a literal and plain translation of the Old Testament, for the Jewish translations are chiefly commentaries or paraphrases; 2dly, they require to be instructed in grammatical knowledge, for if they had this, many absurdities would be acknowledged as such; 3dly, they require dissertations on the Old Testament, in which might be given the right connection of the Old Testament, and the practical tendency of the whole, according to the views of St. Paul, in the Epistle to the Hebrews. Tracts of this kind, written in the style used amongst the Jews, and arranged according to the order of the several books of the Bible, appearing after each other, and standing in connection with each other, so that the whole might form a volume, would, doubtless, be read with interest by the Jews.

In the afternoon, we saw two Jews near the bathing house, whom I addressed. I observed that the garden gave me some idea of the beauty and fruitfulness of the land of Israel, as described by the sacred writers, but added, that at present, the glory of that once blessed land was no more to be found, &c. One of them observed, that the time would come when it

would recover its former beauty. I added, that that time was connected with the period when the barrenness of Israel's heart should be taken away; and upon this point I enlarged. The man listened with attention, and he seemed moved, 'Yes,' he cried, 'we now run about like persons under a curse,' and a tear stood in his eye. I took his hand, and pointing to him to sit down with us on a bench near, I observed, that possibly we might be useful to each other for eternity. When we were seated, we spoke to him by turns; he seemed a simple minded man, but he was bowed down by the weight of the Law. And the Gospel, I hope, was not preached in vain to him, for his eyes were repeatedly filled with tears. I offered some tracts to him and his companion. When he saw they were in the usual language of the Jews, he said, 'Your publishing the books in this language, will insure you the blessing of God, for thus we common people also can learn.' The joy which we had in this conversation was damped by another Jew, a young Chasid, who afterwards came to our house. He only wanted to shew his cleverness by asking hard questions, without waiting to hear our replies. We showed him, that in his present state of mind he was altogether unable to understand the matter in question, and that he had great need to pray for the spirit of meekness, as "the Lord resisteth the proud." He boasted of good works, upon which I related to him the history of the Pharisee and the Publican, who went up to the temple to pray; and I then asked his opinion of each. He said 'that the Publican's prayer was better than that of the Pharisee;' upon which I advised him to take the Publican for his own pattern. The Jews who were with us before, joined us again, with two others, and they were all displeased with the proud Chasid; and a boy who was with them, inquired how this man could talk such nonsense? At last we had an opportunity of preaching the Gospel to them all, and they left us late in the evening.

Friday, June 2.—Meyersohn had a long conversation with a Jewish gla-

zier, who was mending some windows in the bathing-house; afterwards, he addressed three other Jews, who were in the garden for a long time; but they seemed to be ill disposed, for they only mocked at the truth, and their looks were tremendous indeed. When I had done writing, I went out and spoke to the glazier and another Jew, who lives in this place. I did not argue with them, but spake to them of the pride of the Jews on account of their descent from Abraham, as the greatest hindrance of their real conversion, and related the history of the Roman centurion, who came to seek assistance from the Lord Jesus, and the remarks which the Lord made on that occasion. When I had finished, they answered nothing, and only sighed. The Jew who lives here then called me aside, and assured me that my observations were just, and complained much of the Chasidim, affirming, that the conduct of these people tends much to promote ungodliness among the Jews. This afternoon we endeavoured to speak some words of comfort to a poor German colonist, who is lame in his hands and feet, and was brought hither for the benefit of the waters; we gave him books for his further instruction.

Saturday, June 3.—This morning Mr. Meyersohn and I read together the portions of Scripture which are appointed to be read for the day, in the synagogues. Afterwards we sent Groszwald to the Jewish family living here, to invite them to hear us expound the **הפֿתָּרָה** for the day, Jer. xvi. 17. But they did not come, though they promised. Towards evening the father of the family and his son came: we conversed for a long time with them, and at their request, gave them tracts. Some of the tracts they had got already, having received them when I was here before, two years ago. May the Lord grant that these books may prove a blessing to them! This night was to us a night of terror; and we experienced the truth, that "the whole world lieth in wickedness." The children of darkness availed themselves of the obscurity of the night, to rob us, and probably, they intended also to

take our lives. But He, without whom no sparrow falls from the roof, was our protector. "To Him, who is mighty to save, be glory and honour." Soon after we were retired to rest, about eleven o'clock at night, I heard an unusual noise near our house. As there are but few persons who live in the park, and the village is at some distance, I did not know what to think. Therefore we arose; and as Groszwald happily had still a candle lighted, we searched the house, fastened all the little bathing-rooms, as some of them had been left open, and searched round about the house, but we found nothing. We went in again, but thought it advisable to remain together. Soon after, the noise was repeated; and we looked out a second time, but found nothing. Upon this, we called for the inspector of the institution, and requested him to remain with us, which he did, and he and Groszwald took their station at the door of the house. Meyersohn and I went back to our rooms again, thinking all was over, and we commended ourselves to the Lord our God, and laid ourselves down again to rest. After I had fallen asleep, I was awakened by the noise of the two watchmen, who opened the door of the house again very quickly. I called for Groszwald, and he told me, that just before, the thieves had endeavoured to enter the house by force; at least four of them, he said, placed themselves before the door at which they were sitting. He heard them say that we were priests. Meanwhile, another party began to break in at the back door; but when the two watchmen opened the door, they all ran away. We heard them talking to one another in the garden, but did not think it advisable to follow them, but rather to guard the house. They then tried several ways to decoy us into the garden, but we remained in the house; and at length the morning began to dawn, and they were obliged to leave us. Thus the Lord in his providential mercy delivered us. The circumstance made a great impression on me, but I found consolation in the word of God. The passage, 2 Cor. iv. 8, &c. presented itself to my mind, and in those

words I found rest and peace. I took them for my text, when we afterwards assembled for Divine service. "Surely the Lord is gracious."

(To be continued.)

GERMANY.

EXTRACTS FROM THE JOURNAL OF THE REV. P. TRESCHOW.

(Concluded from page 422.)

THE following Extracts complete the Journal of Mr. Treschow's tour to Basil, and through the kingdom of Würtemberg and the Grand Duchy of Baden.

May 21, 1826.—It being Trinity Sunday, I attended Divine service in the morning, at the church of St. Albans, and in the afternoon and evening with my Moravian brethren. Many prayers were offered up, both in public and in private, that the business of a week set apart for several religious meetings, might all be conducted in that spirit of love, simplicity, and humble dependence upon the Lord, which ought to characterize works of that description.

May 22—I attended in the Cathedral, what is here called a *promotion*; that is, the distribution of prizes among those pupils of the Cathedral school who have distinguished themselves during the year by their proficiency in science, and by their moral conduct. Among other speeches, three were made by school-boys; one in Latin, another in German, the third in French. Many prizes were distributed; and I observed that several were given to Jewish pupils, some of whom received more than one prize.

May 23.—The Anniversary Meeting of the Jewish Society was held this morning, and more numerously attended than in any preceding year, both by the inhabitants of the city, and by visitors, among whom I was happy to see a Moravian bishop, Mr. Reichel, from Königsfeld; who, though he took no active part in the transactions of the meeting, seemed

nevertheless much impressed with the importance of the cause, and the blessed spirit which prevailed. After singing a hymn, made for the occasion, the Rev. Mr. Von Bruun, the President, offered up a prayer for a blessing from Him, who, though enthroned in glory, has promised to dwell with them that are of a contrite heart and of a broken spirit, and to be with those his servants, who, conscious of their weakness and unprofitableness, trust in his mercy—a prayer in which every heart joined. The President, in an impressive address, made some observations on the draught of fishes made by Peter and his companions, as applicable to the Missionary work among the Jews. It had struck him, he said, as a remarkable circumstance, that our Lord had chosen several of his apostles from among fishermen. There is scarcely any trade, he observed, more independent of human skill, and which keeps patient waiting in more repeated exercise, than that of the fisherman. "The apostles toiled the whole night, and caught nothing;" and thus we also have toiled for years, and have seen but little fruit of our labours. But when it shall please the Lord to step into our little vessel, the fishes will hasten into our nets. It is not we who shall convert Israel: it is Jesus, the Saviour of Israel. We are his servants, and when through humble and patient waiting he shall have made us fit for more efficient work, he will also say unto us, "Follow now after me; henceforth ye shall catch men." Although the Report did not present any very encouraging result during the past year, there were yet circumstances sufficient to animate all present with interest and cheerful hope.

Mr. Banga, after adverting to some of the hackneyed objections against our Society, stated, from his own experience, the existence of that remnant according to the election of grace which the Scriptures speak of, and which it is the clear duty of the church of Christ to search out and to lead into the way of salvation, though the time for the accomplishment of the great promise, respecting the restora-

tion of all Israel, may not yet have arrived.

It was a pleasing illustration of Mr. Banga's observation, with regard to this remnant, that we found, unexpectedly, five Jewish proselytes present in the meeting. One of them was introduced by the Rev. Mr. Barth from Motlingen, in Wurtemberg, who gave the following account of him:—His name is G—. His grandfather was a celebrated Upper Rabbi in Westphalia, and his parents, from family pride, were very strict in Judaism; yet they sent their son, when he was twelve years old, into a Christian school, and bound him afterwards as an apprentice in a stocking manufactory. This brought him into contact with Christians, and among others, with Count von der Recke. It struck him that Christians in general seemed better and happier than the Jews, and thus arose his wish to become a Christian. Count von der Recke, to whom he opened his mind, gave him a letter of recommendation to the Rev. Professor Kraft, in Erlangen, who explained to him the spiritual nature of Christianity, and recommended him to address himself in prayer to the Lord Jesus, as the Saviour of Israel. He followed this advice, and the blessed effect of that prayer, and the peace which his hitherto restless heart, found in the Saviour, brought him to a determination. From Erlangen he went to Wurtemberg, and through the recommendation of Christian friends, the Rev. Mr. Barth undertook to instruct him, and being satisfied of his sincerity, received him into the Christian church by baptism. Mr. Barth was also commissioned to be the bearer of cordial salutations from a descendant of Israel, who has engaged to subscribe a louis d'or annually to the Society. This friend is the Rev. Mr. Osiander in Wurtemberg, whose ancestor Osiander in Nurnberg, at the time of the reformation, was the son of a proselyte of the name of Hosman.

G— was too much affected to say more than a few words in confirmation of what Mr. Barth had stated concerning

him. The boy Jacob, from Sitzenkirchen, was asked by the President to express his sentiments, and he replied, "My only wish is, that the Redeemer may make me a true Christian; and then I have a younger brother, whom I also wish to become a Christian." After him the proselyte M—— from Stutgardt, a pupil in the Missionary Seminary, addressed the meeting. Having poured out his heart in gratitude for the Divine mercy, which had delivered him from the power of darkness, and brought him to an experimental knowledge of salvation as it is in Christ, he lamented with genuine feeling the depravity into which his nation is sunk, and their worldly and carnal mind, but above all, their general levity of character; and he entreated the Society to be unceasing in their work, and in their prayers for Israel. He was followed by the proselyte, Christian Ewald, who was baptized here three years ago. He expressed the satisfaction he felt to see here, besides himself, four other brethren according to the flesh, and among them his younger brother, who is now learning the trade of a shoe-maker, and expresses a cordial wish to become a member of the church of Christ. As for himself, he said, that though from day to day more conscious of his sinfulness, he felt constrained to devote himself to the service of the Saviour (if it was his gracious will) amongst his brethren, whom he earnestly recommended to the love and the prayers of the meeting. I confess I felt a little alarmed when the young proselytes were called to make this public appearance, for I was afraid it might excite their natural vanity. But I was reconciled to the measure, when I heard the unaffected, simple, and humble manner in which every one of them expressed his sentiments, and when I witnessed the effect which was produced throughout the whole meeting. Few eyes were dry; I was myself very much affected; and I have seldom attended a meeting in which the spirit of Christian sympathy so powerfully pervaded the whole. When, therefore, it became my turn

to address the meeting, I rose with more diffidence than usual, lest by any thing I might say, I should take from, rather than improve the blessed Spirit which prevailed. But as I was truly in the path of duty, I looked with confidence for assistance to the Lord, in whose name I was to speak. Having presented to the meeting a general view of the objects of our Society, and of the means by which those objects are promoted, together with the extent of our operations, the dispositions, favourable or unfavourable, found amongst the Jews, the Spirit awakened amongst Christians, and the providential concurrence of several governments, who, by wise laws, promote the intellectual, moral, and political advancement of the Jews, I related some facts, illustrative of what I stated, which occurred in my late journey through Wurtemberg; and as I had no new plan to propose for the future operations of the Society, I concluded by expressing my earnest hope, that the Lord himself would provide means of usefulness to them, as he had put into their hearts a desire to serve him. Several ministers from other places, expressed the gratification they had derived from this meeting, and the President closed it with a short address, and a prayer of praise and thanksgiving unto Him, who fulfilleth his merciful promise to them who assemble in his name. When the meeting broke up, every countenance expressed what many tongues had confessed: Surely the Lord was present among us.

In the afternoon, at three o'clock, the Anniversary Meeting of the Bible Society was held in the church of St. Martin; and on the two following days, the 24th and 25th May, meetings of the Missionary Society were held in the same church, which, on both occasions, was quite crowded. These days of festival were closed on the 26th at Beuggen, with the anniversary of the institutions for poor children, and for the formation of school-masters for charity schools, established in that place. The number of poor children, boys and girls, instructed, clothed, and fed there, until they are

fit for some employment, is seventy-five; and of the seminarists, twenty-eight. Applications are continually made from different quarters for teachers from Beuggen; but at present, a year must elapse, before any of those, now under preparation, can go out. How fervently do I wish, that a Society and a Committee, like that under whose auspices the institutions at Beuggen have been formed and are supported, may come in aid of dear Count von der Recke's institutions. I have not forgotten Dusselthal on my journey. The meetings at Beuggen were characterized by a peculiar circumstance. An unexpected crowd of five or six hundred persons had assembled, attracted by their interest in the cause, and the fineness of the weather. No room in the house was large enough to accommodate so large a meeting: the Catholic priest was therefore applied to for the use of his church, the only one in the place, and he obligingly consented. Thus this meeting presented the unusual, but gratifying scene, of the interests of a Protestant religious Society being set forward in a Catholic church, and advocated by Protestants from a Catholic pulpit; and I also, for the first time in my life, stood in a Catholic pulpit, not indeed to preach, but still, however, to set forth evangelical truth. Both the priest and his curate were present.

When the Anniversary Meetings were over, I remained at Basil only two days longer. On Saturday, the 27th, I paid and received some parting visits. The proselyte, Ewald, told me, that he had already begun to sell off the articles of his shop, because he was determined to lose no more time, but to prepare for the work of a Missionary, either among the heathen or among the Jews. Mr. Blumhardt, whom I saw in the afternoon, and who knows and loves Ewald, would receive him for two or three years into the Missionary Seminary, if he were sure that our Society would employ him, in case, as we have reason to hope, by his proficiency in vital religion and in knowledge, he should be found fit for the work of a Jewish Missionary. Mr.

Blumhardt also repeated the assurance of his readiness to provide our Society, upon application, with Missionaries.

May 28.—I preached in the morning in the church of St. Albans, from Rom. viii. 31, "If God be for us, who can be against us?" and in the evening, I attended the meeting of the Moravian Brethren. Thus I closed a season of much blessing, which I had been permitted to spend at Basil.

I set out early in the morning of the 5th June, that I might have half a day to spend at Heidelberg. Immediately after my arrival there, I addressed a note to Professor Schwartz, in which I requested him to appoint an hour of the afternoon or evening, when I could have the honour of waiting upon him; I went to his house after dinner, and was received very affectionately. He is son-in-law to the celebrated Jung Stilling, having married one of the daughters of that zealous and blessed servant of the Lord Jesus. He is Editor of an excellent Theological Journal, in which genuine Gospel truth is advocated in a solid and triumphant manner against the misrepresentation and sophistry of modern rationalists. We soon entered into a free and delightful conversation upon important subjects, referring to the state of religion in our day. I turned it at length to my chief object, the conversion of the Jews, and asked the state of that people in the Grand Duchy of Baden. I was informed, that the attention of the Government had here also been engaged in improving the moral and political condition of the Jewish population; yet their measures have not yet attained the same solidity and maturity as in Wurtemberg. Many Jewish children, he said, attend Christian schools; but nothing is yet finally regulated. A son of the Professor, who is minister of a neighbouring country parish, told me, that Christian and Jewish children now agree very well at school; but that a good understanding between them would not have been effected, had not he, who is also superintendent of the school, threatened the Christian children, who insult or play tricks to a Jewish school-boy, with a more severe

punishment, than for a similar offence against a Christian child. And he gave them this reason for it, that the offence is greater, as the Christian character is compromised with one whose mind is already prejudiced against it, a prejudice which can only be removed by that kind and affectionate conduct, which ought to characterise the followers of Jesus. I accepted the Professor's invitation, to spend the evening at his house, as he expected some Professors, Clergymen, and other friends. But the company was too large, and too mixed to admit of a regular conversation.

Having left Heidelberg early in the morning of the 6th, I reached Darmstadt in the afternoon, and stopped at the house of my excellent friend, Dr. L. van Ess, who, with his sister, gave me a most cordial reception. I reported to them what the Lord had done for me since I left them, six weeks before, and we spent a pleasant and blessed evening.

On the following morning, the 7th, I called with Dr. L. van Ess, on the Rev. Dr. Zimmerman, chaplain of the Grand Duke of Hesse Darmstadt. As he is Editor of the *Kirchen Zeitung*, (Church Gazette), a periodical work, which circulates all over Germany, and communicates facts, regulations, hints, proposals, in short, whatever refers to the state of the Church; I expressed a wish, that he would allow a place in his Gazette, for a statement referring to the conversion of the Jews, which I would endeavour to transmit to him for insertion. He assured me, that he should be very happy, to convey, through the medium of his publication, any intelligence upon so interesting a subject. I was desirous to effect this, as I had found the object of our Society to be very little known in the south of Germany and in Switzerland. The publications of the Society, and even Professor Tholuck's "Friend of Israel," have not yet found their way to these quarters. Dr. L. van Ess's sister, Mrs. Elliot, introduced to me a respectable Jewess, who appeared to be truly in earnest for the salvation of her soul, and desirous of being baptised, with her two sons,

whom she soon expects home from a journey. She speaks but little, but what she says is to the purpose, and appears to proceed from the heart. She asked my advice as to the best book she could read; and I recommended to her, of course, the four Gospels of the New Testament, to be read attentively, with prayer, for the enlightening grace of the Holy Spirit. She promised to read them, not only once, but repeatedly, until she fully understood what she read, and Mrs. Elliot cheerfully engaged to explain to her, what she might find difficult. In the afternoon, I left Darmstadt, and proceeded to Frankfort, where soon after my arrival, I met Mr. Marc, who invited me to spend the following day with him at Offenbach, where he is now settled. It is only an hour's ride from Frankfort, but belongs to the dominion of the Grand Duke of Hesse Darmstadt. The brother of the Sovereign Prince, Christian, who is President of the Darmstadt Bible Society, has kindly interested himself in favour of Mr. Marc, at Offenbach, to secure to him the undisturbed exercise of his Missionary office among the Jews, under the declared protection of Government. As the town is very healthy, and living, in some articles, is cheaper than at Frankfort, and his intercourse with the Jews suffers no interruption from his removal to so small a distance; it is to be hoped, this change will be attended with beneficial consequences in every respect. I now had, for the first time, an opportunity of witnessing the domestic life of Mr. Marc; and, I must confess, that all I saw and observed, has added to the favourable opinion of him which I had previously formed; we conversed much together.

Among the many concurrent circumstances, which justify a hope, that the set time is at hand for the conversion of Israel, it is very interesting to observe the different ways in which the Jews themselves co-operate in preparing for that blessed event. There is a prevailing tendency among them, to mix more with Christians, and to conform to Christian habits. Thence arises the wish of many Jewish parents

to put their children into Christian schools, and the number of Jewish students in several German Universities. But the most important measure, from which invaluable benefits may be expected, is the associations which respectable Jews form in many cities and towns, in Frankfort, Offenbach, Mentz, Dessau, Minden, &c. to encourage the learning of trades. Contributions are collected for paying the expences of apprenticeship, and for clothing and boarding the apprentices, &c. These associations are increasing, and their result is already very visible. The more this measure, combined with an improved education, takes effect, the more readily do Christians, with whom the Jews come in contact, meet them in the spirit of Christian love. That this will continue to be, as it has been the case in many instances, we may hope, under the Divine blessing; and thus may we hope to see the tottering building of Judaism fall into ruins, while the living stones of the temple of the New Covenant, are gathered from among Christians, Jews, Mahomedans, and heathen nations throughout the world.

Having remained at Frankfort until after Sunday the 11th June, on the following day I again reached Neuwied, after an absence of eight weeks. May the mercies I have experienced, remain impressed on my heart, and strengthen me to increased love, hope, and faithfulness; and may that, which I have been enabled to do, in the Lord's name, bring forth fruit unto the glory of God. And may he, in his gracious mercy, pardon that which I may have done amiss, and by his over-ruling wisdom bring forth good even from thence.

PALESTINE.

JOURNAL OF REV. J. WOLF.

(Continued from page 436.)

Jan. 9, 1825.—We left Seevand, and arrived at Seevand Khona, where formerly Seevand stood, which was de-

stroyed by the Afghans. We slept in a cave hewn out of a rock, eight miles distant from Seevand.

Jan. 10.—We remained in the cave, for the caravan was not yet arrived.

Jan. 11.—Arrived at Pulwardee; slept twenty miles from Seevand. I slept in the open air. It was exceedingly cold, and it snowed; having no tent with me, I suffered a great deal.

Jan. 12.—Arrived at Khonagergoon, twenty English miles from Pulwardee.

Jan. 13.—Arrived at Dehwed, a journey of twelve miles.

Jan. 14.—Arrived at Khonakhorra, twenty miles.

Jan. 15.—Arrived at Sorina, twenty-eight miles.

Jan. 16.—Arrived at Abada, where I was pelted by the boys, so that I was obliged to take a soldier of the town as a guard to my room; we had a day's journey of twelve miles.

Jan. 17.—Arrived at Sholkestan, a good village with a Caravanserai, twenty miles.

Jan. 18.—Early in the morning set off for Amenabad, where the Rahdar took seven rupees from me by force.

Jan. 19.—Arrived at Komeslia, a little town, twenty-eight miles from Amenabad.

Jan. 20.—Arrived at Mahyar, a day's journey of twenty-four English miles.

Jan. 21.—Arrived safely at Jolfa, near Ispahan. From Shiraz to Ispahan are 312 English miles, which I travelled in twenty days.

On my arrival near Ispahan, three men of the custom-house came on horseback, and told me, that as the Governor of Ispahan (Ameen Addawle) Abdallah Khan by name, had received letters from Mr. Willoch, the British Chargé d'Affaires at the Court of Teheran. His Excellency gave orders to bring my effects immediately to my lodging, and as I desired to lodge at Jolfa rather than at Ispahan, they accompanied me to Jolfa, which place is only one English mile distant from Ispahan, and entirely inhabited by Armenian Christians. The Armenian Archbishop Karabet and the other clergymen and monks had been previously informed of my intention to

visit Jolfa, and a room was already prepared for me in the residency of the Archbishop. As the Archbishop was absent on the day of my arrival, I was kindly and hospitably received by Bishop Jacob, the Vicar of the Archbishop, who, having been in India, speaks English and Portuguese, and by the rest of the bishops, priests, and merchants, of the Armenian persuasion.

Jan. 24.—Haj Emeer Bakir, the British agent at Ispahan, a Mussulman, introduced me to several Persian Mussulmans, with whom I had a conversation for several hours. After this, Aga Haj Mirza Hassan, the Mujtehed (high-priest) of the Mahomedans, sent for me. I called on him; on entering his room, I found several Mussulman Mullahs with him: he was reading with them the Persian tract written by Professor Lee. He shut the book when I entered the room, and he told me that there was at Ispahan several years ago an Italian Mullah, called Leopold Sebastiani by the Christians, and Youssuf by the Persians, with whom he had had many conversations about religion. Aga Haj Mirza Hassan then shewed me the Koran, and desired me to read in it. I read the passage of the Koran: "Say, the Lord's is the east, the Lord's is the west; He guideth whom He willeth the right way." The Mujtehed then observed, that that verse was one of the verses which is hung up at the gate of the house of God at Mecca, and all men must confess that the Koran has here displayed a miracle of eloquence. I recited the words of the Royal Prophet: "The mighty God, even the Lord, hath spoken, and called the earth, from the rising of the sun unto the going down thereof: out of Zion, the perfection of beauty, God hath shined." And then I cited the words: "When I consider the heavens, the works of thy fingers, the moon and the stars, which thou hast ordained!"

The Mujtehed then said, "You will admit that a revelation given immediately from God, is necessary as a guide to our reason. God therefore sent prophets in different ages, Moses,

Christ, and Mahomed; and that men might know to distinguish the true prophet from a false one, he gave them a sign, which is this: That a man who most excels in a science or art which is most cultivated in his time, he is a true prophet: thus, for instance, in the time of Moses, witchcraft prevailed throughout Egypt, Moses excelled in that science, and the children of Israel saw by this, that Moses was a prophet sent by God the Most Highest. In the age of Jesus, the science of medicine was prevalent in Judea, Christ was most skilful in that science, and thus the world saw again, that Jesus also was a true prophet sent by God. And in the time of Mahomed, (the comfort and peace of God upon him!) eloquence had reached the highest step, Mahomed excelled in this science, and no one was able to produce a book like the Koran, and thus the world saw that Mahomed (the comfort and peace of God upon him!) was the Prophet, the seal of the Prophets."

Myself. In the time of Plato, philosophy was much studied in Greece, and Plato was acknowledged to be the greatest philosopher of his time. According to your way of reasoning, you must acknowledge Plato to be a prophet. In the time of Demosthenes, eloquence was practised in Greece in the highest degree; Demosthenes excelled most in that science, I might therefore say, according to your argument, that Demosthenes was a prophet; and Cicero also, at Rome. In England, philosophy flourished in the time of Sir Isaac Newton; Newton is considered to be the greatest philosopher who ever lived; I might therefore say, that Sir Isaac Newton was a prophet. The French are considered to be the best soldiers in the world, and Bonaparte was one of the most clever Generals who ever lived, and Wellington beat the French and Bonaparte himself wherever he found them; following the train of your argument, I must say that the Duke of Wellington is a prophet. 2dly. I say, history tells us, that Moses and Christ performed miracles which were not at all within the scope, either of the

art of witchcraft, or the science of medicine. Thus Moses divided the sea. Manna showered down from heaven, water gushed out of the rocks through the touch of his staff only. Christ awaked the dead, which has nothing to do with the science of medicine. And beside this, history tells us nothing of the medical science having flourished in Palestine in the time of Jesus Christ. 3dly There cannot be produced one proof that the Koran is the most eloquent book which ever was written. In the first place, this is quite a matter of taste; for I tell you at once, that I firmly believe there is a great deal more eloquence in the last song of Moses, than we can meet with, throughout the whole of the Koran. (I recited then in Hebrew): "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew; as the small rain upon the tender herb, and as the showers upon the grass." And again: "He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." And there is a great deal more eloquence in the song of Habbakuk. (I recited again in Hebrew): "God came from Teman, and the Holy One from Mount Paran; his glory covered the heavens, and the earth was full of his praise; and his brightness was as the light. He had rays coming out of his hand; and there was the hiding of his power. The mountains saw thee, and they trembled; the overflowing of the water passed by; the deep uttered his voice, and lifted up his hands on high." And I have no hesitation (I continued) in saying, that there is to be found a great deal more eloquence in the poems of Lord Byron than in the Koran. Then I cited in English the words of Byron's Ode to Napoleon:—

"The desolator desolate,
The victor overthrown;
The arbiter of others' fate,
A suppliant of his own."

Then I said further to the Mujtehed: "It cannot by any means be proved, that there was not written any book so eloquent as the Koran before Mahomed, for Omar burnt all the books he could lay hold of, so that no proof is left for the Koran's excellency in eloquence. And lastly, even if the Koran were the most eloquent book in the world, yet this is no proof at all of the contents of that book being true, for a thing might be said in simple and most vulgar language, and still be true; whilst, on the other hand, a lie might be spoken in the most eloquent language."

Here the conversation ended; for the Mujtehed told me then that he should call on me, and continue the conversation with me; he only wishes me to have candour. I had the joy and satisfaction however to hear him express a desire to have the Old and New Testament in Arabic, which I sent him immediately. He then shewed me the commentary he wrote upon the Koran, at his majesty the Shah of Persia's express command.

I then went back to the Armenian convent at Jolfa. Priest Matteus spake with me to-day a great deal about Padre Henry Martyn, and with great affection too.

I met here with an Armenian, Zachariah by name, who told me that he had been fourteen months in the service of Henry Martyn, during his stay at Shiraz, and then he accompanied Mr. Martin to Ispahan, Kashoon, and Teheran. He observed that Henry Martyn was not like a man, but like an angel.

Ter Kework, an Armenian priest, and his son Mirza Ibrahim, both respectable Armenians of this place, likewise knew Henry Martyn; they said, "That man is gone directly to heaven."

Leopold Sebastiani, a Missionary sent by the Pope of Rome, resided at Ispahan for several years. The Persians call him, Youssof. From all that I have heard of him, this man has proclaimed faithfully and boldly, Jesus Christ and him crucified. He was surely no Jesuit, for he went openly to work; he proclaimed his

mission with boldness. The Persians say of him, that he was a man, "t'abiate t'und," i. e. of a harsh disposition; and he was almost torn in pieces one day by the mob, for he styled Mahomed a dog and a beast; the Mullahs saved him from the hands of the enraged mob. He always spake of Christ, and only once mentioned the Pope in the presence of Matteus, the Armenian priest; but he did not speak of him with that fire which animated him, as often as he spake of Jesus Christ. He was mending a pen, and smiling, and with indifference he asked Matteus, what does your bishop here believe of the Pope of Rome, the successor of Peter? He translated the four Gospels into Persian, even before Henry Martyn commenced his translation. He was the means of the conversion of Ishmael, the Mahomedan, and was persecuted by the Pope of Rome for the Gospel's sake; and was persecuted again by the French ambassador, on account of his attachment to the English. Leopold Sebastiani went to Bombay, where he was well known in the house of Sir James Macintosh. At Bombay, I learn, he had the misfortune to have his moral conduct questioned; but Matteus, and all the Armenians, and even the Persians themselves, tell me, that they cannot believe what was said of him at Bombay; for that his moral conduct at Ispahan was blameless, and without reproach. Early in the morning he would rise and celebrate the mass, and then he mounted his ass, and rode to Ispahan, and conversed with the Mullahs in the colleges, professing boldly the name of Christ. In the evening he used to return to Jolfa, where crowds of Mullahs waited for him in his room. There he was seen kneeling often for hours in the evening time, before the cross of Christ; and the Armenians at Jolfa say, that the other Catholic Missionaries in Bombay were jealous of him, and tried to bring suspicions upon his conduct. Sebastiani died at Constantinople.

Mirza Ishmael, the son of Mirza Bakir Nawab, a respectable Mussulman at Ispahan, often called on Leo-

pold Sebastiani, and was persuaded, by Divine grace, that Jesus was the Son of God; so that Ishmael went to the mosque, and began to speak publicly against Mahomed and the Koran. Mirza Ishmael called one day on Leopold Sebastiani; Matteus was then with Sebastiani. Leopold said, pointing to Mirza Ishmael, "Mirza Ishmael is a Christian." The priest did not believe it. The priest asked Ishmael, "What God do you worship?" Ishmael replied, "I worship God, the creator of heaven and earth, and the moon, and the stars, through his Son, Jesus Christ. My case is the case of the apostle Paul; I formerly persecuted the church of Jesus Christ, but now I believe in Jesus Christ, and I shall proclaim his name." Another day he wrote a letter to Leopold Sebastiani, dated from prison. He wrote, "I am now in prison, but my prison is the means of bringing me nearer to Jesus; just as Jesus went down to the grave, to save sinners by doing so." Mirza Ishmael then desired Leopold Sebastiani and Ter Matteus that one of them should give him the sacrament of holy baptism, as he wished to receive it publicly; but both Leopold Sebastiani and Ter Matteus were afraid to make a stir at Ispahan, and poor Ishmael escaped to Shiraz, with the intention of going to India, but he was brought back to Ispahan; he escaped, however, the second time, and got as far as Muscat, when he was discovered, and seized, and put to death by the Mussulmans.

Peter Stephanus, the son-in-law of the rich Arretoon Constantine, at Bushire, speaks the English language, and writes it; he wishes to be useful to the British and Foreign Bible Society. He is a man respected by his nation.

Sept. 26.—Mr. Arretoon Constantine had a quantity of Armenian Bibles in his possession, which he bought in India for gratuitous distribution among his people, and which Bibles were deposited in the house of Mr. Gulistan, an Armenian merchant at Jolfa. As Mr. Arretoon Constantine, of Bushire, had given to me a written order for Mr. Gulistan to deliver them up to me at once for gratuitous dis-

tribution, I took them immediately from him; there were twenty Arabic Bibles, and I distributed them gratis, without price, and without money, among the monks, nuns, bishops, priests, and laity of Jolfa.

Shah Abbas brought eighty thousand families of the Armenians from Irvan; and those from Old Jolfa settled themselves at Ispahan. Shah Abbas, to make their stay pleasant, gave to them lands, and permission to build a town of their own. They built New Jolfa near Ispahan, in which, in a short time, 12,000 families of Armenians settled themselves. They built twenty-four churches, and three convents. In the time of Shah Abbas, the Armenians at Jolfa and throughout Persia lived in peace and prosperity, but after his death, they were so oppressed by the Mahomedans, that almost all the Armenians escaped from Persia to Astrachan, Constantirole, and Hindostan. The twenty-four churches are now reduced to eleven, and of the three convents only two remain. One of the convents, called Wank, a beautiful and magnificent building, is the residence of the Archbishop and nine monks. It is likewise named Amena Pergitsh. There is, besides this, a convent for nuns, called Wank Catherine, which was founded by Armenian merchants. There are only 500 families of Armenians here, and three families of Armenian Catholics, who have two churches, which are now falling in ruins; for the Catholics have almost forgotten the Pope and his whole Curia, and go to worship at the church of their brethren, the Armenians. Arrakeel Wardabet, an Armenian bishop, has written a history of Jolfa, which has been printed at Amsterdam.

The name of the present Archbishop of Ispahan, is Karrabet. He is styled Arojnoot Archiepiscopos by the Armenians, and Khalefa Buzurk by the Persians. He is not only Archbishop for Ispahan, but for all Persia, Afghan, and India; and he supplies the Armenians in India with priests and bishops. There are here, besides, nine monks, twenty-two priests also,

and fifteen of the priests of Ispahan have been sent to India. The most clever of the Armenian clergymen, are, 1. Hakobos Wardabet, who has been twenty years in India, and speaks English and Portuguese, and earnestly desires that his nation may become enlightened. 2. Ter Matteus, the friend of Henry Martyn; he is himself very clever indeed, but is not so anxious as Hakobos Wardabet to see his nation enlightened. 3. Ter Markar, who is a very amiable gentleman indeed. To Jolfa belong several Armenian districts near it, viz. Jarmahal, two days distant from Ispahan. Fe-reidoon, three days distant from Ispahan, in which are fourteen villages, inhabited by Armenians. Porporot, in which there are eleven Armenian villages. Kabala, with fourteen villages. Kamara, with five Armenian villages. Kaasas, with seven Armenian villages. Hamadan also belongs to the Archbishop of Ispahan. There are at Hamadan fifteen Armenian houses, with a village, Shawareen, where eighteen families of Armenians are residing. Karakhon, nine days distant from Ispahan, is inhabited by a sect called Khalaj, who are great friends to Christians, and the Armenians there live in peace. The Armenians at Jolfa are obliged to give, every year, 6000 dollars to the king.

(To be continued.)

DOMESTIC.

ANNIVERSARIES OF AUXILIARY SOCIETIES, &c.

Somersetshire.

THE Rev. Messrs. Ruell, Cartwright, and Mortimer, left London for *Bristol* early in the week succeeding Sunday, Oct. 8, when the following sermons were preached:

On Tuesday evening, Oct. 10. at St. James's Church, (Rev. T. T. Biddulph, Minister) by Rev. D. Ruell (Coll. £24. 2s. 1d.).

On Wednesday morning, Oct. 11, at St. Werburgh's, (Rev. J. Hall, Curate) by Rev. J. B. Cart-

wright (Collection £8. 15s. 4d.). Evening, at St. Philip's, (Rev. W. Day, Vicar) by Rev. D. Ruell (Collection £6. 11s. 9d.).

On Friday evening, Oct. 13, at St. Thomas's, (Rev. — Jennings, Curate) by Rev. T. Mortimer (Collection £16. 5s.).

On Sunday morning, Oct. 15, at Bedminster, (Rev. M. R. Whish, Vicar of Bedminster and St. Mary, Redcliffe), by Rev. T. Mortimer (Coll. £17.); and at St. Mary Redcliffe, by Rev. D. Ruell (Collect. £14. 6s.). Afternoon, St. Mary-le-Port, (Rev. — Grinfield, Curate) by Rev. D. Ruell (Collect. £4.). Evening, Temple, (Rev. F. Elwin, Vicar) by Rev. Thos. Mortimer (Collection £21. 6s. 2d.); and at St. Michael's, (Rev. Mr. Knight, Vicar) by Rev. J. B. Cartwright (Collection £8. 5s. 2d.).

The Anniversary Meeting of the *Bristol Auxiliary* was held on Thursday Morning, Oct. 12, Thos. Hassell, Esq., Sheriff, in the Chair. Resolutions were moved and seconded by Geo. Sandford, Esq., and Rev. J. B. Cartwright; Rev. W. Day, and Rev. Thos. Mortimer; Hon. Mr. Erskine, and Rev. D. Ruell; Rev. Jas. Vaughan, and Rev. George Mortimer; Rev. M. R. Whish, and Rev. T. T. Bidulph; Rev. F. Elwin, and Rev. C. F. Ramftler; and by Sir Edmund Hartopp, and Rev. Thos. Mortimer (Collection £30. 8s. 4d.. Donations £20. 15s.).

On Tuesday, Oct. 17, Rev. J. B. Cartwright proceeded to *Wincenton*, (Rev. Mr. Radford, Incumbent) and preached in the evening (Collection £8. 4s.).

On Sunday, Oct. 22, in the afternoon, the Rev. J. B. Cartwright preached at *Yeovil*. Rev. R. Phillips, Vicar (Coll. £14. 5s. 10d.). On the same day, the Rev. J. Sar-

gent preached in the morning, at *Wellington* (Coll. £5. 17s. 9d.); and in the afternoon, at *Bishop's Hull, near Taunton* (Collection £11. 1s. 7d.).

On Tuesday, Oct. 24, a Meeting was held at *Wellington*, when an Auxiliary Society was formed for Wellington and its vicinity. In the absence of the Rev. R. Jarratt, Vicar, the Chair was taken by the Rev. Jas. Mules, Curate; and Resolutions were moved and seconded by Rev. Geo. Bellett, and Rev. J. B. Cartwright; Rev. J. Stephenson, and Rev. Jas. Richey; and by Rev. J. Sargent, and Rev. J. Stephenson (Collection at the door £6. 3s. 5d.). In the evening, a Meeting was held for the poor and labouring classes, who were unable to attend in the morning; which was very numerously attended. It was addressed by several of the gentlemen who spoke in the morning (Collect. £1. 2s.). Subscriptions were immediately paid to the amount of upwards of £10.

Dorsetshire.

On Wednesday, Oct. 18, Rev. J. B. Cartwright preached at *Castleton, near Sherborne*, (Rev. J. Parsons, Incumbent), without collection: and, on Thursday, Oct. 19, in the evening, at *Cerne Abbas*. Rev. J. Davis, Vicar (Collection £5. 9s.).

On Friday, Oct. 20, he arrived at *Dorchester*, and was joined by the Rev. John Sargent, on which day the Meeting of the *Dorchester Ladies' Association* was held; Robt. Williams, Esq. M.P. in the Chair. The Rev. J. L. Jackson read the Report; the Rev. J. Sargent addressed the Meeting on the importance of the cause; and the Rev. J. B. Cartwright gave a detail of the Society's operations

(Collection £14. 10s. 4d.). In the evening, the Rev. J. B. Cartwright preached in the church of the Holy Trinity; Rev. Wm. Wood, Rector (Collection £5. 10s.).

On Sunday morning, Oct. 22, Rev. J. B. Cartwright preached at *Sherborne* (Collect. £12. 14s.). On his return from Plymouth, Rev. J. B. Cartwright preached at *Poole*, (Rev. W. P. Joliffe, Minister) on Thursday evening, Nov. 2. (Collection £7. 10s. 6d.).

Devonshire.

On Wednesday, Oct. 25, Messrs. Sargent and Cartwright proceeded to *Exeter*. In the evening, Mr. Sargent preached at All-hallows Church; Rev. M. Vicars, Rector (Collection £5. 17s. 1d.).

The following day, Thursday, Oct. 26, they were joined by Mr. Wolf, (who, after leaving *Worcester*, had proceeded to *Bristol*, where a special Meeting was called for the purpose of receiving him, and which was most numerously attended; a sum was collected at the doors exceeding £54.) when the Annual Meeting of the *Devon and Exeter Society* was held; Rev. M. Vicars in the Chair. Resolutions were moved and seconded by Major Joyce, and Rev. J. B. Cartwright; Rev. D. Nantes, and Rev. J. Sargent; and by Rev. — Trist, and Mr. J. Wolf (Collection £23. 7s. 10d.).

The Deputation afterwards proceeded to *Teignmouth*, when, on Friday, 27th, was held, the Annual Meeting of the *Teignmouth Branch Association*; Rev. J. Dennis in the Chair. Resolutions were moved and seconded by Col. Young, and Rev. J. B. Cartwright; Richard Eaton, Esq., and Rev. J. Sargent; Reuben Joyce, Esq., and Mr. Jos. Wolf; and by Major

Richardson, and Mr. R. Jordan (Collect. Amount not returned).

On Saturday, 28th, the Deputation arrived at *Plymouth*, where the following sermons were preached: On Sunday, Oct. 29, at St. Andrew's, by Rev. J. Sargent, in the morning (Collection £11. 11s. 3d.); Rev. J. Hatchard, in the evening (Collection £5. 7s. 4d.). At *Stonehouse*, by Rev. J. B. Cartwright, in the morning (Collection £8. 14s. 3d.); Rev. J. Sargent, in the evening (Collection £2. 8s. 3d.). *Devonport*, St. John's, by Rev. J. B. Cartwright, in the evening (Collection £11. 4s. 10d.).

On Monday, Oct. 30, the Annual Meeting of the *Plymouth, Devonport and Stonehouse Society* was held in the morning; Rev. J. Hatchard, Vicar of St. Andrew's, in the Chair. Resolutions were moved and seconded by Rev. J. Garton, and Rev. J. B. Cartwright; Rev. H. S. Piumptre, and Mr. J. Wolf; Rev. S. H. Gandy, and Rev. J. Hitchins; and by Lieut. Rhind, and R. Eaton, Esq. (Collection £15. 17s. 1d.); and in the evening, a Meeting was held at *Devonport*; Rev. J. Hitchins in the Chair. Resolutions were moved and seconded by Rev. Thomas Brown, and Rev. J. B. Cartwright; R. Eaton, Esq., and Mr. J. Wolf; and by Dr. Blackmore, and Rev. J. Garton (Collection £9. 3s. 9d.).

Rev. J. B. Cartwright then returned to London, through Exeter, where he left Mr. Wolf for a few days, at the earnest request of the friends in that city; Rev. J. Sargent remaining in Devonshire.

Monmouthshire.

On Monday, Oct. 14, the Rev. D. Ruell left Bristol, and preached in the evening, at *St. Arvan's*, near Chepstow, Rev. Wm. Jones, Minister (Collection £17. 10s.).

Herefordshire.

On Tuesday, Oct. 17, the Rev. D. Ruell arrived at Ross, and, in the evening, preached at *Brampton Abbott*, Rev. R. Strong, Rector (Collection £10. 10s.). The next morning, Wednesday, Oct. 18, the Rev. Wm. Marsh and Rev. J. H. Stewart, who had left London on the preceding day, met Mr. Ruell at Ross, and proceeded with him to *Hereford*, where the annual meeting of the *Hereford Ladies' Association*, was held in the morning, at the Town Hall, Rev. R. Strong, in the Chair. The Report having been read, resolutions were moved and seconded by E. M. Barrett, Esq. and Rev. Messrs. Marsh, Stewart, Ruell, H. Gipps, — Oakman, and the Curate of Monmouth. The Rev. W. Marsh preached in the evening, at St. Peter's, Rev. H. Gipps, Vicar (Collections upwards of £70.).

Gloucestershire.

On Thursday, Oct. 19, the anniversary of the *Gloucestershire Auxiliary Society*, was held at *Gloucester*, Major-General Prole in the Chair. The Report was read by Rev. S. R. Maitland, and the Resolutions were moved and seconded by Rev. Messrs. Stewart, Marsh, Ruell, Kempthorne, Hawkins, Claxson; and Capts. Campbell and Raymond, R. N. (Collection about £20.).

Friday, Oct. 20, was the day fixed for the annual meeting of the *Cheltenham Auxiliary*, but in consequence of the sudden and lamented decease of the Rev. Chas. Jervis, it was obliged to be postponed, and subsequently took place on Thursday, Nov. 16; the Secretaries of the Parent Society, Messrs. Hawtrey and Cartwright, accompanied by Mr. Joseph Wolf,

having left London on the preceding day, for the purpose of being present at it. The Chair was taken by the Rev. F. Close, Vicar. Resolutions were moved and seconded by Dr. Coley and Rev. C.S. Hawtrey, Rev. J. Kempthorne, and Mr. Joseph Wolf (Collection £32. 4s. 5d.). In the evening, the Deputation attended a meeting of the poor at *Halston*.

On Friday, Nov. 17, a special Meeting was held at *Gloucester*, which was addressed by Mr. Jos. Wolf (Coll. £20. 3s. 4d.)

The Deputation then returned to *Cheltenham*, where, on Sunday, 19th, a sermon, without a collection, was preached by the senior Secretary.

On Monday, 20th, the Deputation returned to London.

Worcestershire.

On Saturday, Oct. 21, Messrs. Marsh, Stewart, and Ruell, arrived at *Worcester*, and on Sunday, Oct. 22, sermons were preached in the morning, at St. Oswald's Chapel, (Rev. D. Morgan, Curate) by the Rev. W. Marsh (Collection £21.); and by Rev. D. Ruell, at St. Martin's, Rev. D. Smith, Vicar (Coll. about £10.). In the afternoon, Rev. J. H. Stewart preached at St. Clement's, Rev. J. Davis, Rector (Collection about £20.); and Rev. W. Marsh, again in the evening, at St. Martin's (Coll. about £13.).

The annual Meeting of the *Worcester Ladies' Association* took place in the Town Hall, on Monday, Oct. 23, Sir M. Blakiston, Bart. one of the Vice-Presidents of the Parent Society, in the Chair. The Report was read by Rev. D. Morgan, and the Resolutions were moved and seconded by Rev. Messrs. Davis, Marsh, Stewart, Ruell, Burn, Cawood, and by Mr.

J. Wolf, Major Mackworth, and — Spooner, Esq. (Total Collection about £90.).

Warwickshire.

Tuesday, Oct. 24, Rev. J. H. Stewart preached at *Billesley*, near *Stratford-on-Avon*, Reverend F. F. Knottesford, Rector (Collection about £7.)

On Wednesday, Oct. 25, the first anniversary meeting of the *Stratford-on-Avon Auxiliary Association* was held in the Town Hall. G. F. Stratton, Esq. in the Chair, The Rev. D. Ruell having given an account of the state and proceedings of the Parent Society; Resolutions were moved and seconded by Rev. Messrs. Marsh, Stewart, Winter, Wilson, Elmore, and by — Jenkison, and John Thorpe, Esqrs. (Coll. about £16.).

The Rev. F. F. Knottesford was from home, on account, we regret to say, of the illness of a child, but the Deputation were most kindly received by Gen. Jenkison and family.

Buckinghamshire.

On Thursday, Oct. 26, Rev. J. H. Stewart preached at *High Wycombe*, Rev. J. C. Williams, Curate (Coll. £9. 9s.); and, on Friday, Oct. 27, Rev. W. Marsh preached at *Iver*, Rev. E. Ward, Minister (Collection £10. 4s. 3d.).

Cambridgeshire.

Two Sermons were preached in Trinity Church, *Cambridge*, on Sunday, Nov. 5, by the Reverend Thos. Thomason, late from Calcutta (Collection about £60.).

The Annual Meeting of the *Cambridge Auxiliary Society* was held in the Town Hall, on Tuesday, the 7th inst.; the Right Hon. Lord Mandeville in the Chair. Resolutions were moved and se-

conded by the Rev. C. S. Hawtrey, and the Master of Corpus; the President of Queen's, and Mr. Jos. Wolf; Professor Scholefield, and H. Pym, Esq.; and by Professor Farish, and Rev. C. Simeon (Collection £24. 17s. 1d.).

Berkshire.

On Saturday, 25th November, Rev. J. B. Cartwright, proceeded from London for *Newbury*, and on Sunday, 26th, he preached two sermons in the Parish Church, Rev. James Roe, A. M. Rector, (Collection £24. 18s. 9d.)

On Monday, 27th, he went over to *East Garston*, to meet some friends of the cause, to consider of the propriety of forming an association in that neighbourhood.



SALE OF LADIES' WORK.

It is only necessary to remind the female friends of Israel of the continued success of their efforts in this labour of love, to secure an increasing continuance of their exertions. The sum of £210. 10s. has been added to the funds of the Society this year, from the contributions of the Ladies of Bradfield, Brighton, Birmingham, Chichester, Exeter, Gloucester, Helston, Horsham, Huddersfield, Hull, Knaresborough, Leeds, Littlebury, Louth, Ludlow, Manchester, Northampton, Penryn, Reading, Stoke-by-Nayland, Windsor, Worcester, &c. &c. with London and its vicinity.

Opportunities of usefulness are every where opening to the Society, which the Committee are anxious to meet by enlarged means; and it is earnestly hoped that the welfare of the Jews will retain its prominent place in the

minds of their young friends, and that they will not allow any diminution of their activity and diligence to take place, in this so peculiarly their own department, in the cause of Israel.

It is requested that all contributions may be sent by the end of March, 1827, addressed to Miss E. DORNFORD, to the care of the Secretaries, 10, Wardrobe Place, DOCTORS' COMMONS.

SEMINARY.

THE Seminary for the education of Missionaries to the Jews, having been removed to the neighbourhood of the metropolis, the formation of a suitable library becomes an object of great importance: Many valuable works have, at different times, been presented to the Society; but it is hoped that a further appeal to its friends will lead to some additions, which the plans of education contemplated will render highly acceptable. There is scarcely any description of useful books, which may not be profitably bestowed, for the furtherance of the Society's objects. Among those which will be particularly acceptable, are,—Copies of the Scriptures in all languages; Commentators, British and Foreign, Ancient and Modern;—Devotional and Theological works of established character;—Approved Writers on Prophecy;—Harmonies, Concordances, Lexicons, Grammars;—Works belonging to the department of Sacred Literature:—History, Sacred and Profane;—Greek and Latin classics;—Geography, Ancient and Modern;—Atlases;—Topography of Palestine;—Bio-

graphy;—Chronology;—Antiquities;—Natural Philosophy, and Metaphysics;—together with all works by Jewish writers, or upon subjects connected with the Jewish question.

A catalogue of the works already in the Society's library, may be seen at the Office, DOCTORS' COMMONS; but it will be evident that duplicates of many books, especially those which are likely to be much in use, will be very acceptable.

NOTICE.

THE Lecture on the Promises of God to the Jewish nation in the latter days, will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday Evening, Dec. 3.

Subject.

ZECHARIAH II. 10—13.

"Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee; and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation."

* * * Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

The Clergyman who was to have preached the Lecture on Wednesday evening, the 6th, having been unexpectedly prevented, it is postponed until January.

CONTRIBUTIONS TO THE LONDON SOCIETY.

Armstrong, Mrs. by Rev. Joshua Mann.....	5	0	0
Haulock, Mr. Wolff, Geneva....	0	16	0
Hopkins, Miss, collected by her.....	1	1	6
Jenkins, Mr., Frongo, Llanbadarnfar, Cardiganshire.....	0	10	0
Knollis, Rev. —, Vicar of Penn, by Rev. D. Ruell....	1	1	0
Miller, late James Richard, Esq. Weston Lodge, Bath, (Legacy)	200	0	0
Ryves, Mrs. St. Hilliers, Jersey, by Rev. W. B. Lewis.....	1	0	0
Shaw, Captain.....	10	0	0
Viator.....	20	0	0
Birmingham, Bordesley, by Mrs. Pritchard.....	1	5	0
Bishop's Hull, near Taunton, collected after a sermon by Rev. J. Sargent, jun.	11	1	7
Bristol, by Rev. John East.....	179	3	5
Cambridge Undergraduates, by Joseph Medlicott, Esq..	20	0	0
Cheltenham, by Rev. F. Close.....	60	0	0
by Miss Cooke, for Heb. O. & N. T.	50	0	0
Devon and Exeter, by Mr. C. Upham.....	40	1	10
Dorchester Ladies, by Rev. J. L. Jackson.....	80	0	0
Exeter Ladies, by Mrs. Bingham, for G. P.	14	18	0
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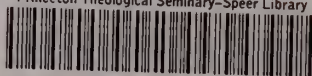
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